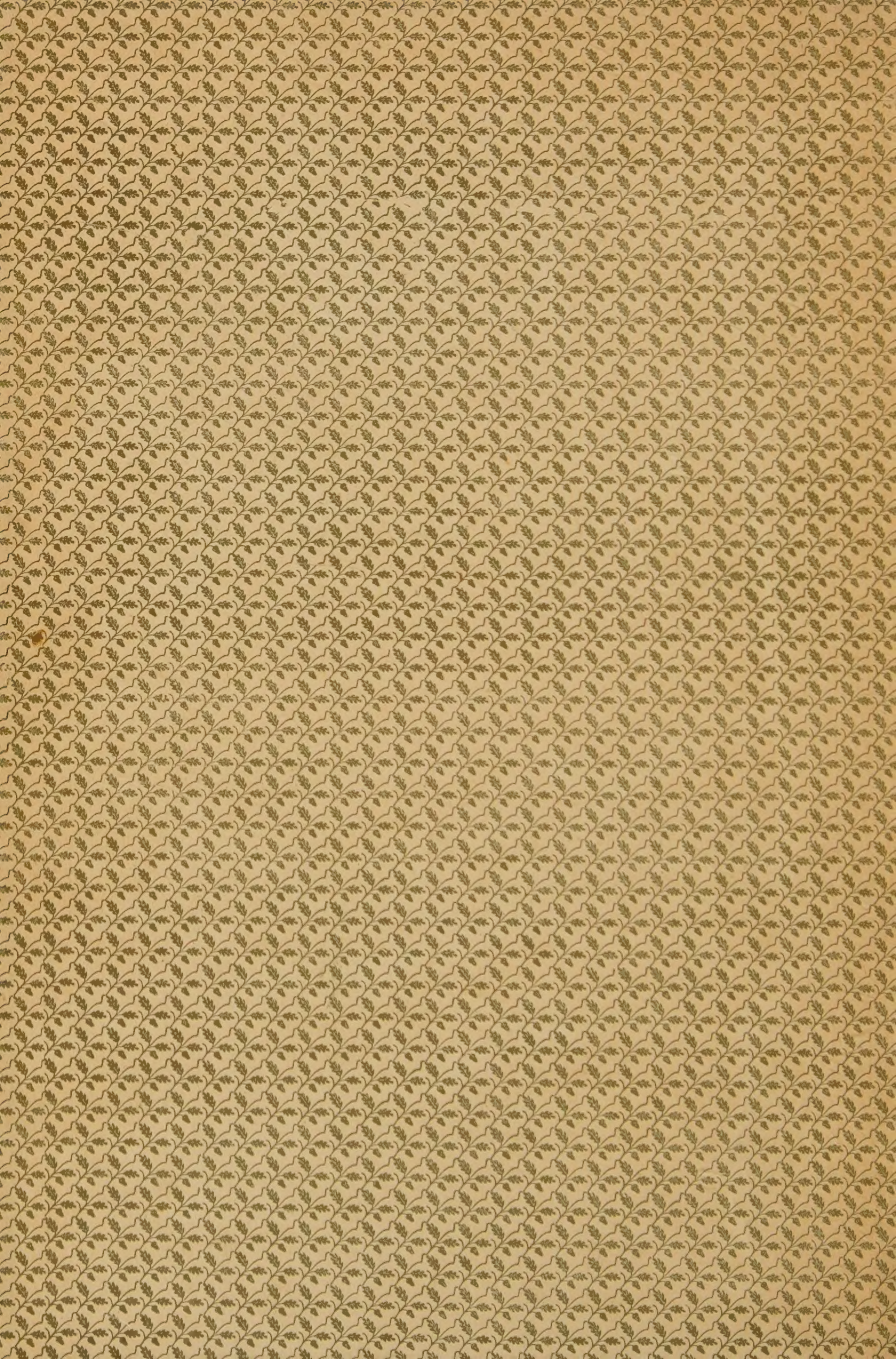


CATHOLIC
GEMS AND PEARLS
by
Rev. J. Phelan





Digitized by the Internet Archive
in 2025

Souvenir of the Great Jubilee.



CHRIST BLESSING THE WORLD AT THE BEGINNING OF THE XXTH CENTURY.

Proclaimed by His Holiness Leo XIII
at the Opening of the Twentieth Century.

P51

Catholic Gems and Pearls

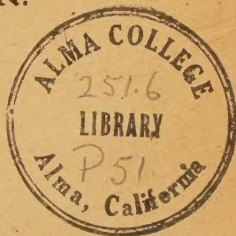


A VARIETY OF ARTICLES ON CATHOLIC SUBJECTS
WITH MISCELLANEOUS READINGS.

*CONTAINING THOUSANDS OF ITEMS USEFUL,
INTERESTING AND INSTRUCTIVE TO
THE GENERAL READER.*

BY
REV. J. PHELAN.

VOL. II.



CHICAGO:
J. S. HYLAND & COMPANY,
1901.

16804

Copyright, 1897, by
J. S. HYLAND & CO.

DEDICATION.

To

His Grace

Most Rev. John Joseph Keane,
Second Archbishop of Dubuque,
Zealous and faithful Shepherd of Christ,
Unflinching Advocate of Temperance,
Apostle of Higher Christian Education,
Virtual Founder and First Rector

of the

Catholic University, Washington, D. C.;

also

to

The Catholic Youth of the United States,
The hope of the Nation;

Vol. II.

is devotedly inscribed

By the Author.

PREFACE.

It has been said and said truly that "Nothing succeeds like success." Vol. I, has been in a measure successful, so that we feel sufficiently encouraged to send Vol. II on its mission of usefulness. We believe *its* wealth of reading matter will also be appreciated, and we anticipate for it a full measure of success.

It is on the same novel plan as the former. Its thousands of articles bristle with facts, its pages teem with information having the same interesting aim in view, namely, to instruct and edify, along with some humorous readings to amuse. Its articles are short, varied and attractive. It is arranged in divisions or departments such as render Vol. I so popular, and the numerous enquiries relative to it would indicate that there is going to be a lively demand for it.

Considerable space is devoted to the all-absorbing question that faces the world beginning the 20th century—the reunion of Christendom, Thoughts on the Church and Conversions, as subservient to that desired end, are added.

The sale of Vol. I to date is barely adequate to meet the expenses of publication. 20,000 copies of it have been sold in four years, but what are these amongst the multitude? If the Catholic population of the United States be 14,000,000 it will be evident that what the publishers, with their great efforts, consider a success, is rather, merely "a drop in the bucket."

The late Hon. John Brennan, author, orator and jurist, edited the Northwestern Catholic, Sioux City, Ia., in brilliant style for five years. One would naturally expect that his paper, circulating in a territory with a Catholic population of 500,000 would have a large circulation. Well his subscription list, at its highest, numbered but 5,000, or one in a hundred. Often did he laughingly yet sarcastically remark to a certain priest, "Father, can you tell me what do Catholics read?"

PREFACE.

The seeming apathy of Catholics in the past may receive an explanation in the fact that Irish emigrants of half a century ago were largely illiterate—the victims of perfidious Albion's policy. And other foreigners who came were not versed in the English language, but their descendants can read the literature of the country and these ought to be able to appreciate the pages of a valuable and interesting book.

These undoubtedly are able but do they care to appreciate literature of this kind? The lack of patronage for such literature to-day is not, indeed, the want of ability to read, but the want of interest. And while this indifference causes Catholic literature to be neglected, books fostering immorality and infidelity are in great demand. The country is alas! fast running to infidelity. People both young and old ought to have all the aid and information that a Catholic book, magazine or newspaper affords. Hence this publication.

THE AUTHOR.

CONTENTS.

	Page.
I. The Church—Conversions—Reunion of Christendom.....	17
II. Personals—Of Special Interest to Irish Readers— About Royalty.....	116
III. Historical—About Persons of Various Creeds— Historical Miscellaneous.....	251
IV. Statistics—Growth of the Catholic Church— Miscellaneous Statistics.....	312
V. Various Topics—Strange Facts—Watchman Items..	338
VI. Religious and Devotional Subjects—A Saintly Chapter.....	375
VII. Literary.....	408
VIII. Humorous.....	419
IX. Current History.....	438

I. THE CHURCH—CONVERSIONS—REUNION OF CHRISTENDOM.

THE CHURCH.....	17
Postulates.....	17
Facts for All Minds.....	18
Divine Commission to the Church.....	20
Non-Catholics Should Remember.....	24
Words from the Saints about the Church.....	25
Historically True.....	26
It Should be Remembered.....	27
A Few Objections Demolished.....	28
Some Conclusions.....	29
Take Your Choice.....	29
Key to Solve Difficulties.....	30
Miscellaneous Church Items.....	31
Some More Conclusions.....	34
Father Bernard Vaughan on England's Greatness.....	36
We Demand the Names.....	36
The Reason Why.....	37
Newman of the North.....	38
Vicar of the Supreme Prince Excluded.....	39

	Page.
A Brief Review.....	40
Catholic Church Facing the 20th Century.....	41
Invincible Ignorance.....	42
Non-Catholic Testimony.....	48
Various and Choice.....	48
Protestant Testimony to Truth.....	53
Strong Words.....	54
Arnold of Rugby on the Crucifix.....	54
Protestant Universities, Missions and Central Africa.....	55
Getting the Correct Idea.....	55
Prayers for the Dead.....	56
The Hour Has Come.....	57
CONVERSIONS.....	58
Te Be or Not To Be.....	59
Interesting Articles About Conversions.....	60
How Converted to the Faith.....	62
The Late Marcus Daly's Return to Religion.....	66
How a Protestant Minister was Converted.....	67
The Real Presence and Conversions.....	67
A Rosary Convert.....	68
How Lord Ripon was Converted.....	69
Child Converts the Family.....	70
How Converts Come.....	71
Gen. Rosecrans' Conversion.....	72
Convert's Reason for Joining the Church.....	72
Miscellaneous About Conversions.....	77
A Touching Episode.....	85
The Sects and Their Votaries.....	86
REUNION OF CHRISTENDOM.....	91
Postulates.....	91
Miscellaneous Relative to Reunion.....	99
Returning to Belief in Sacramental Confession.....	104
Movement Watched with Great Interest.....	105
Position of the Pope.....	106
THE REUNION IN THE ORIENT.....	109
Signs of the Times Bearing on Reunion.....	112
Where, oh, Where, Are These to be Found.....	114

II. PERSONALS—OF SPECIAL INTEREST TO IRISH READERS—ABOUT ROYALTY.

	Page.
PERSONALS.....	116
The Charge and the Fact.....	126
The Greatest of These is Charity.....	127
A Great Thing.....	127
The Rajah and the Bishop.....	127
The Idlers' Patron Saint.....	128
Equal to the Occasion.....	129
Inherited the Treasure.....	129
Two Strong Christians.....	130
Windthorst.....	131
Of Varied Interest.....	133
Priest Inventor.....	138
Catholic Physicians at Montmartre.....	138
Frederick William Faber, D. D.....	139
Told of Pius IX and Leo XIII.....	139
McGee's Wit.....	140
Daniel O'Connell's Fee Book.....	141
A Profanation Punished.....	142
Dip in an Archiepiscopal Sea.....	142
Causes of Failure.....	143
Washington's Catholic Aid-de-Camp.....	145
Said About Leo XIII.....	147
The Pope and his Gardener.....	148
The Pope's Philanthropy.....	149
Ah, Americano!.....	149
Leo XIII Won His Enemy.....	149
Priests and Prelates.....	151
"Handsomest Clergyman in New England".....	157
Duke of Norfolk.....	157
Any More Questions.....	158
The Cardinal Himself.....	158
O'Connell's "Divilment".....	159
SS. Columba and Canice.....	160
Tall Irishman and Small Foreigners.....	161

	Page.
Thought He was Alive.....	161
Seward's Letter on Abp. Hughes' Death.....	162
Last Moments of Fr. Dominic, C. P.....	163
About Various Persons of Various Creeds.....	164
Of Historical Interest.....	168
Miscellaneous Personals.....	180
Tales of Heroism and Honor.....	185
A Token of Honesty.....	191
Heroic Priest's Death.....	192
Priest Saves a Boy.....	193
Priest's Brave Fight for Justice.....	194
FOR IRISH READERS SPECIALLY.....	196
Miscellaneous Milesian.....	200
Irish Wit in Repartee.....	201
Three Bits of Wit.....	204
Irish Wit and Humor.....	205
The Only Irish Bull He Discovered.....	211
Had an Attachment.....	212
When Pat Cornered Nansen.....	212
Had Had Their Eyes Opened.....	213
The "P" was Lost.....	213
Bulletin of Irish Bulls or Blunders.....	214
ABOUT ROYALTY.....	217
Queen Victoria and O'Connor.....	225
German Emperor and New Woman.....	225
The Jester Caught the Czar.....	226
Queen's Proposal of Marriage.....	226
The Career of Princess Salm-Salm.....	227
Victoria's Only Letter to Leo XIII.....	228
King Ethelred at Mass.....	228
Victoria's View of the Irish.....	229
Fifty-two Catholic German Princes.....	230
Miscellaneous Royalty.....	231
IN WOMAN'S REALM.....	234
A Long Sermon.....	242
Dictionary Girls.....	242
View Women Take of Man.....	242

CONTENTS.

13

	Page.
Names of Our Presidents' Wives.....	243
A Woman as a Commissioned Officer.....	244
Things About Women by Famous Authors.....	244
In the Selection of a Wife.....	245
The Founder of Our Civilization.....	245
Women Rulers in 1900.....	246

III. HISTORICAL—ABOUT PERSONS OF VARIOUS CREEDS—HISTORICAL MISCELLANEOUS.

HISTORICAL.....	251
United States as Field for Religion.....	260
Faith Need Fear Nothing From Science.....	261
First Bishop of Chicago.....	262
Great Heroines of 4th and 5th Centuries.....	263
A Vatican Library Find.....	273
Oldest Church in America.....	273
Bland and His Catholic Wife.....	273
An Age of Great Churchmen.....	274
Father Damien.....	274
Triumphs and Trials of Pius IX.....	275
A Jesuit Ruling China.....	276
Honor to Whom Honor is Due.....	276
Red Friars.....	277
Early Papal Bulls.....	278
Abp. Hughes Not a Slavery Man.....	279
Longevity of the Popes.....	280
A Colony Without Papists.....	281
Lesson of Spain's Decadence.....	282
ABOUT PERSONS OF VARIOUS CREEDS.....	283
HISTORICAL MISCELLANIES.....	291
America in Ye Olden Times.....	302
Great Men Who Have Been Book Agents.....	303
The Unparalleled Century.....	304
Explanation of the Wonderful Text.....	307
Church in Philippine Islands.....	322
Our Religious Orders.....	322

IV. STATISTICS—GROWTH OF THE CATHOLIC CHURCH—MISCELLANEOUS STATISTICS.

	Page.
Seminarists Increase in Germany.....	322
Rome's Population.....	323
Our Brand of Civilization.....	323
Spread of Christianity in 19th Century.....	324
Converts in Japan.....	324
Catholics in Pekin.....	325
Catholic Bequests.....	325
Irish Religious Statistics.....	326
GROWTH OF THE CATHOLIC CHURCH.....	327
Catholic Increase.....	328
The Hierarchy.....	329
MISCELLANEOUS STATISTICS.....	321
Dr. De Costa on the Chaining of Bibles.....	333
At Cock-Crow.....	334
A Persian Philosopher.....	335
Demosthenes the Conqueror.....	335
Items of Interest.....	336
Protestant Teaching.....	336

V. VARIOUS TOPICS—STRANGE FACTS—WATCHMAN ITEMS.

Miscellany.....	345
Emulated Hannibal.....	352
Wanted St. Paul.....	353
The Degenerate Yankee.....	354
Sources of Great Fortunes.....	354
Crocodile Tears.....	355
Mormonism Increasing.....	355
STRANGE FACTS.....	356
Temperance Items.....	357
Drunkards in Denmark.....	359
An Old Temperance Pledge.....	359
The Real Old Stuff.....	359
No Moving the Quaker.....	360

CONTENTS.

15

	Page.
Dr. Talmage.....	361
A Temperance Talk.....	362
Apostrophe to Water.....	362
FROM THE TOWER OF THE WATCHMAN.....	364
Made Lincoln Tumble His Hair.....	366

VI. RELIGIOUS AND DEVOTIONAL SUBJECTS—A SAINTLY CHAPTER.

RELIGIOUS AND DEVOTIONAL.....	375
A SAINTLY CHAPTER.....	388
Fr. O'Farrell's Invocation on Memorial Day.....	399
Bp. Glennon's Convention Prayer.....	401
Abp. Ryan's Convention Prayer.....	402
Celebrated the Day.....	403
Daily Prayers for Novena of Grace.....	405

VII. LITERARY.

A Famous Hoax.....	410
Somewhat Scientific.....	411
Our Wonderful Language.....	410
In the Body.....	412
For Health and Beauty.....	412
Sulphur for Diphtheria.....	413
The Long Skirt and its Danngers.....	413
USEFUL INFORMATION.....	416

VIII. HUMOROUS.

A Few on the Doctor.....	420
Somewhat Logical.....	432
In Court.....	433
Sense and Nonsense.....	435

IX. CURRENT HISTORY.

	Page.
Pallium Conferred on Most Rev. J. J. Keane.....	438
Rt. Rev. M. Loras.....	438
Rt. Rev. Clement Smyth.....	440
Most Rev. John Hennessy.....	440
Archbishop Keane.....	445
Inauguration.....	449
Investure Ceremonies.....	460
A Glorious Scene.....	461
The Visiting Hierarchy.....	468
Investure Sermon.....	469
Address of Clergy to Archbishop.....	493
The Archbishop to the Clergy.....	499
The Banquet and Speeches.....	503
Priests in Attendance.....	513
Archbishop Keane at Letterkenny, Ireland.....	518
Sermon in Cathedral.....	524
Bp. O'Donnell's Discourse.....	539
Discourses and Addresses.....	542
Mgr. Martinelli Elevated to Sacred College.....	551
Abp. Ryan's Sermon.....	556
Jubilee of St. Paul Diocese.....	570
Consecration of Bishop Muldoon.....	577
The Sermon.....	580
The Banquet.....	586
MISCELLANEOUS CURRENT HISTORY.....	590
Consecrating the New Century to Christ.....	590
A Message to Aggie.....	597



Most Rev. John J. Keane, D. D., Dubuque, Iowa.

I. THE CHURCH, CONVERSIONS, RE- UNION OF CHRISTENDOM.

THE CHURCH.

Postulates.

Let those undisputed facts be granted:

That Christ established a Church:

That He demanded obedience to this Church from all who wished to be saved: "He that will not hear the Church let him be to thee as the heathen":

That this Church inherits all the promises given to her of infallibility and indefectibility:

That this Church, the depository of Christ's teaching, existed before the New Testament was written:

That this Church is known in history as the Catholic Church:

That the seat of government of this Church has been held at Rome:

That this Church held General Councils adown the ages—19 in 19 centuries:

That heresy and schism, as so adjudged by this Church, established by Christ, are deadly sins:

That the primitive Church, and the Papacy or headship of that Church, has a regular continuation down to our day:

That this Church was thus to be a teaching Church. "He that hears you hears me." "Go ye therefore and teach all nations":

And, that this Church has thus been authorized to teach the faith to the American nation; "Teach all nations."

FACTS FOR ALL MINDS.

The Twentieth Century for Christ.

The nation will be for Christ if the family be for Christ.

Jesus Christ yesterday, and to-day, and the same forever.
—Heb. xiii., 8.

“Faith” may be defined to be “a divine virtue by which we firmly believe what God has taught or revealed.”

“We believe what God has taught because He is the infallible truth that can neither deceive nor be deceived.”

But how do we of the 20th Century know with certainty what God has taught or revealed? By the authority of His Church, which is “the pillar and the ground of truth.”

To the people of the United States the Catholic Church can address the words her Founder addressed to Pilate: “For this I came into the world, that I should give testimony of the truth.”—St. John, xviii., 37. ,

And the family, and thence the nation, can be brought to Christ through His agent—the Church. Hence God Himself says of His Church: “For the nation and the kingdom that will not serve thee, shall perish.”—Isa. lx., 12.

“If unbelief be a sin, as it truly is, then well-meaning non-Catholics ought to fear that their lives are passing in constant sin, seeing that they are in a state of unbelief regarding dogmas held in the Catholic Church, the teaching church of Jesus Christ.”

“Without faith it is impossible to please God,” writes St. Paul to the Hebrews, xi., 6, and “this faith is one,”

Eph. iv., 5; and the Catholic Church and she alone has this unity or oneness of faith. Hence unbelievers, as well as Christians of different denominations, must acquire a full faith and thus be in accord with her who has the unity and fullness of faith, being its custodian.

The obstinate sinner shall die an unhappy death. "Evildoers shall be cut off.—Ps. xxvi., 9.

He that sows in sin shall reap eternal torments. "For what things a man shall sow, those also shall he reap."—Gal. vi., 8. If a man sows in heresy, how can he reap in truth?

Attend to the invitations of God, through the ministry of His Church. "Because I called and you refused? I also will laugh in your destruction, and will mock when that shall come to you which you feared."—Prov. i., 24-26.

The unbeliever, the one in doubt about the faith, should pray to be spiritually enlightened: "Lord, that I may see."—St. Luke xviii., 41. He should ask fervently for light to see the way in which he must walk in order to save his soul.

The mission of the Savior was twofold—to redeem man and to establish His Church to teach His religion to all ages. The word "religion" comes from the Latin "*religare*," which means to bind again, to bind firmly. The Mission Book clearly teaches that religion is the bond of union between man and God. It is the sum of the essential relations existing between man and God. Man did not create himself, hence man cannot create, devise or invent the true religion, or the formal bond uniting creature and Creator. It was God who made man, it was God who taught man the true religion in Paradise. There God taught man what he must believe, what he must do,

and how God is to be worshipped. This true religion was handed down from Adam to Noah, from Noah to Abraham, from Abraham to Moses, from Moses down to the days of Christ.

Religion then being the bond or chain uniting man with God, how presumptuous for man to try to attach it to where he cannot. How empty then are the pretensions of those claiming to establish churches, to establish new religions! For we see it is not competent for any man, nay, for the fifteen hundred millions of men existing on the earth to-day, to establish that link or bond uniting men to God. God alone could do this and He did this through Christ—God become man.

THE DIVINE COMMISSION TO THE CHURCH.

Our Lord appointed apostles and sent them forth to the world, to teach in His name and with His authority the Christian religion. "As the Father hath sent Me, I also send you."—St. John xx., 21.

With this corporate body—His Church—He was to be for all days, even to the end of time, and those thus sent by the Master and their successors till the end of the world were to teach God's creatures throughout this earth. The whole world was to be their school, all mankind their scholars.

"Go ye unto the whole world and preach the Gospel to every creature."—St. Mark xvi., 15.

They, and nobody hostile to them, were sent. "Go ye," and there was no part of the world left for any one else to teach. "Go ye unto the whole world."

These creatures were to receive those sent by the Creator, "He that receiveth you, receiveth Me."—St. Matt. x., 40.

And they were to obey or attend to the Church under pain of reprobation. "And if he will not hear the Church, let him be to thee as the heathen and publican."—St. Matt. xviii., 17.

The *Ecclesia docens*, the teachers, and the *Ecclesia discens*, those learning, or the taught, compose one body or fold. Christ declared that His will in religion is to be learned from His ministers. "He that heareth you, heareth Me."—St. Luke x., 16.

Not only can persons be as sure of learning His religion from the Church as from Himself, but also He declares that if they do not believe as she teaches, they will be damned, as we have seen above. And also, "He that believeth not shall be condemned." That is, he that believeth not (what you teach from Me) shall be condemned.

He declares that their powers are extensive. "Whatsoever you shall bind upon earth, shall be bound also in Heaven, and whatsoever you shall loose upon earth, shall be loosed also in Heaven."—St. Matt. xviii., 18.

"All power is given to Me in Heaven and in earth. Going, therefore, teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold, I am with you all days, even to the consummation of the world."—St. Matt. xxviii., 18.

* * *

"And I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever."—St. John xiv., 16.

"But the Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you."—St. John xiv., 26.

From the consoling words of the evangelist we may learn that the Church will be preserved in the unity of the faith, and infallible, or free from error. We may also learn that the Church is indefectible, or she cannot fail. For if the Holy Spirit will abide with the Church forever, it is self-evident that she is to be existent for ever.

Over this Church, thus divinely commissioned to teach the world, is the Pope as successor to Peter, chief adminis-

trator, for the same Divine Master entrusted the chief pastoral authority to Peter:

"Feed My Lambs.

Feed My Sheep."

—St. John xxi., 16-17.

And in the exercise of this chief pastoral authority did Leo XIII. lovingly address an encyclical letter to Christians of all nations, exhorting them to renewed love of the Redeemer with the new century.

In this encyclical, addressed to the Bishops, the shepherd of souls says: "We beg all Christians throughout the world to strive all they can to know their Redeemer as He really is. . . . You should look upon it as the chief part of your duty to engrave upon the minds of your people the true knowledge and the very image of Jesus Christ; to explain His love, His mercies, and His teachings by your writings and by your words, in schools and universities, and from the pulpit, and wherever an opportunity is offered. . . . This devotion we should hand on to the new century as a pledge of better times to come."

The Church is the ark of salvation, not a sinking ship.

God alludes to the perpetuity of the Church.—Isa. lx., 11.

The Catholic Church is the international Church of all ages since the days of the apostles.

As Christ left no choice of doctrine, so there is left no choice of churches. His must be accepted.

The Catholic Church is a society, a visible unity, and can no more lose that unity than cease to be.

Christ declares He will make His doctrine known by His ministers. "He that hears you, hears Me."—St. Luke x., 16.

The Apostles declare their commands to be from God. "It hath seemed good to the Holy Ghost and to us."—Acts xv., 28.

Christ established the Church to perpetuate His teaching, to continue His teaching till the end of the world.

"He that followeth Me walketh not in darkness." And guided by His authorized teacher, the Church, we are sure we walk not in darkness.

"He that believeth not shall be condemned."—St. Mark xvi., 16. But in order to believe properly, it is necessary to have true faith and full faith. Isn't that so?

Christ declared He would establish a corporate body called the Church. "Thou art Peter, and upon this rock I will build My Church."—St. Matt. i., 18.

Whatever conflicts the Church may have in this Twentieth Century, the saying of St. John is as true now as it was in the first age of Christianity: "This is the victory that overcometh the world—our faith."

Join the Church, for we read that "The Lord added to the Church daily such as should be saved."—Acts xi., 47.

Where is the Church, which is the Body of Christ, the Bride of the Lamb, which judges and must be obeyed?

To non-Catholics generally I would say: "Come and I will show thee the bride, the wife of the Lamb."—Apocalypse (Rev.) xxi., 9.

The Church says to all Americans what her Master said to Pilate; "For this I was born, and for this came I into

the world, that I should give testimony to the truth.”—
St. John xviii., 37.

Christ said: “You shall know the truth and the truth shall make you free.” He does not send people groping after the truth, as Protestantism is. No. But He commissioned teachers. “Go teach the world what I have taught you.”

“Return to judgment, for they have borne false testimony against her.”—Daniel xiii., 49.

As the chaste Susanne was condemned to death through the false testimony of wicked men, so is the Church—the spouse of Christ—sometimes unjustly condemned. Therefore she demands an investigation, she claims a hearing. And according to Macaulay, a Protestant historian, “There is not now, and there never was, an institution on this earth so well deserving of examination as the Catholic Church.”

NON-CATHOLICS SHOULD REMEMBER

That the Church is a Divine institution.

That it cannot be duplicated no more than the birth of Christ can be duplicated.

That this one Church will last till the end of time, despite the opposition of men and devils.

That the faith that Christ left to the world is taught by the Catholic Church and by her alone.

That there is but one God, and this one God has sent but one Redeemer, and this one Redeemer has taught but one doctrine and has established but one Church.

That the Church Christ entrusted with the teaching of His truth must be a world-wide Church, the universal or Catholic Church, since she was to teach all nations and hence to be in all nations.

That no man can be saved without the sacraments, and the sacraments are to be had only from the Church, the Church which is called Catholic.

That non-dogmatic Christianity is no Christianity. Who will prepare their dogmas when they reject the *ecclesia docens*—the Church authorized to teach them?

That the Church of Christ must be an Apostolic Church, and that an Apostolic Church must have existed before the Sixteenth Century, yea, must have existed from apostolic days.

That all heresies and sects are condemned in the Bible.—Gal. v., 20, 21; also Titus iii., 10. And these are heresies and sects which are at variance with the Church that Christ identified with Peter.

A FEW WORDS FROM THE SAINTS ABOUT THE CHURCH.

The renowned Greek Father, St. John Chrysostom, said: "The Church is the pillar of the world."

St. Cyprian (De Unitate) is author of the famous expression: "He can no longer have God for a Father who has not the Church for a mother."

St. Paul refers to his ministry of reconciliation and calls priests the "dispensers of the mysteries of God."

St. Basil says: "We must confess our sins to those to whom has been committed the dispensation of the mysteries of God." Protestantism laughs at confession, but quotes Paul and Basil!

Intact in doctrine, the Church itself in the days of St. Ambrose (fourth century) witnessed the decay of sects and heresies existing then. "It beholds," he says, "the shipwreck of all things else, itself free and secure from danger."—De Abrahamo ii., 3. And to-day, in the twentieth century, this testimony holds good.

St. Gregory the Great (604), the Apostle of England, writes: "Who is ignorant that the Holy Church is established on the firmness of the chief of the Apostles? Who in his name signified the firmness of his mind, being called Peter, from a rock." Episcopalians please ponder on these words.

HISTORICALLY TRUE.

That the pontifical primacy, that is, the primacy of honor as well as jurisdiction, does not date from the seventh century, but from Peter.

That ecclesiastical and profane history attest that the Catholic Church has had a government, held councils, and had a voice in the affairs of Catholic nations during the past nineteen centuries.

That Henry IV. of Germany was not assassinated by the Jesuits who converted him, and who incurred the hatred of their countrymen by advocating his assumption of regal authority, and that they, the Jesuits, contributed nothing to his death at the hands of a mad fanatic.

That the hypocrisy, insincerity of the scruples of Henry VIII. about his marriage with his lawful wife, Catherine, may be learned from his putting away Anne Boleyn and becoming reconciled with his lawful wife during the sweating sickness—a terrible malady that then afflicted England.

That confession was not invented by the Jesuits, it being fifteen centuries in use before the Jesuit Society was founded by St. Ignatius of Loyola.

That the St. Bartholomew massacre was not the work of the Church.

That the historical "Te Deum" ordered by the Pope on the receipt of news of the event was sung in thanksgiving for what was represented to be the king's deliverance from a horrible death and not for the slaughter of heretics.

IT SHOULD BE REMEMBERED

That Christ founded His Church on Peter.

That by the consent of all antiquity the Bishops of Rome are the successors of St. Peter.

That in your doubts you should have recourse to the See of Peter, for there is vested the authority to "confirm the brethren."

That consequently the expression "the errors and abuses of the Church of Rome" ought to be corrected as mere fable or the emanations of the nursery-room.

That Christ taught from Peter's bark and that persons ought to listen to Christ's word to-day from what Peter's bark prefigured—the Church.

That when the heresies of Arius, Apollinaris, Nestorius, Eutyches, Luther, Calvin, threaten the faith of the Church we find the Popes always rising up in its defense.

That denial of the supremacy of the Apostolic See is an inferential denial of the Gospel, a denial that Christ commanded Peter to confirm the brethren and to administer to the whole flock.

That any such man as is referred to as a mere preacher, who intrudes himself of his own head into the pastoral office, or spiritual function, is in the language of Scripture "a thief and a robber."—St. John x., 1.

That the Bible is yet safe in Catholic hands, and all the fundamentals of religion stand firm. For the very enemies of the Roman Catholic Church declare that she has never erred in fundamentals, that is, in any point necessary to salvation.

That Catholics do not pay as much respect to the creature as they do to the Creator when they invoke a saint.

That they do not pay a fee for each sin forgiven.

That indulgences are not licenses to commit sin.

And that Catholics do not wish to do away with the public schools.

A FEW OBJECTIONS DEMOLISHED.

St. Paul withstood St. Peter (his superior) to his face. And what of that? Simply St. Paul stood up for his Gentiles, as he was the Apostle of the Gentiles, and he rebuked St. Peter for being ashamed of their society. Peter did eat with the Gentile converts but he withdrew for a time from their company, fearing he might scandalize the newly converted Jews who came from James. No doctrine involved here. It was merely a matter of discipline.

Non-Catholics are wont to ask for the manifestation of jurisdiction in some obscure case in primitive days. It may be that the documents dealing with that case may have been destroyed in the lapse of ages or there may have been some arrangement between Rome and the Patriarchate, or it may be that Rome simply acquiesced in such jurisdiction. Those objectors, to establish their case, should give positive historical proof that bishops denying the authority of Rome held their sees contrary to Roman jurisdiction, and yet were regarded as belonging to the Catholic Church. Authority and its exercise are two things.

St. Cyprian in the heat of discussion with Pope St. Stephen said things at variance with his previous utterances relative to the primacy of the Pope. That Cyprian retracted and died in communion with Rome is evident from his name being in the canon of the Mass. About him St. Augustine thus writes: "That he cannot doubt of the return of this great man to the truth, although the authentic proofs of it were suppressed, probably by those

who, possessed by the same error, were unwilling to be deprived of such patronage.”—Darras, vol. 1, p. 259.

Assuming that the Supreme Court of the United States made a few mistakes in the past one hundred years, we regard it as a great guide, great teacher, the highest interpreter of the law and constitution. Now the Catholic Church, according to her enemies, has been a great and safe guide, having made only three or four mistakes in nineteen hundred years. Why then don't Protestants accept her as a safe teacher, yea, an infallible teacher, since even those alleged errors are not such in reality?

TAKE YOUR CHOICE.

You can have the Church established on Peter by Christ, or you can have the church established on Luther by men's passions.

Choose the Church of the Revelation existing since the days of the Apostles, or the church of the Reformation existing since the days of the Apostates.

Be securely anchored to Peter—the rock—the greatest stronghold on earth, or be tossed about on the waves of schism by every wind of doctrine and heresy.

Belong to the true Church of the seven sacraments lawfully administered, or to the false church of the counterfeit and mutilated sacraments unlawfully administered.

Receive the Word of God rightly interpreted from those commissioned from Christ to teach it, “He that hears you, hears Me,” and be with Christ, or receive it wrongly interpreted from those not commissioned to teach it and hence against Christ.

SOME CONCLUSIONS.

Either Christ has not organized a Church at all, or the Catholic Church is the one He has organized.

In the Church united with Peter's successor we have a fold with a shepherd; apart from it, sheep without a shepherd; here we have a well-ordered city, elsewhere all is

anarchy; here we have an authorized teacher. outside everyone has to teach himself; here you see a living body, elsewhere only dislocated, paralyzed or lifeless limbs.

THE KEY TO SOLVE DIFFICULTIES.

Was Christ God? Yes. Did He establish a Church? Yes. Then go to that Church, for she has the words of eternal life. Calmly, securely and confidently abide by her teaching. Every one knows what Church this is—the one identified with Peter, founded on Peter and on which the Master has left marks to distinguish her for all time.

“One religion is as good as another,” therefore wrong is as good as right! You see this is harmful.

Unity in faith and worship and government is essential for Catholicity. Anglicanism was established by violating this unity of faith and government. And Episcopalians as professing Anglicanism must return to both unity of faith and worship and government in order to return to the Catholic Church.

The Church of Christ from the days of Simon Magus to the latest heretic never regarded the sects as part of the Church—part of the Kingdom. The sects are, as their name indicates, cut away from the Church. They are outcasts. And the Church necessarily adopting this policy toward pre-Reformation sects, must regard Protestants in the very same light. No, we cannot regard all the sects warring against the Church as included with the Church in the Kingdom of God on earth, for “every kingdom divided against itself cannot stand,” and thus the word of God, which cannot pass away, would be brought into conflict with God’s promise and assurance that the Church would last for ever.

MISCELLANEOUS CHURCH ITEMS.

"And the truth shall make you free."

This land of George Washington is desirous to know the truth, the whole truth.

Novatian, excommunicated by Pope St. Cornelius (about 251), was the first anti-pope.

It was Henry Clay that uttered that noble expression: "I would rather be true than President."

Go, then, Catholic priest, and tell to an intelligent and enquiring public the grand truths entrusted to you to teach.

The very assurance of the Master that the gates of hell would not prevail against His Church implied the wicked activity of hell and foretold the storms.

St. Peter assures us: "There is no other name under Heaven given to men whereby we must be saved," but the name of Jesus.—Acts iv., 12. And Jesus says to those authorized to teach for Him: "He that hears you, hears Me."—St. Luke x., 16.

Of thirty-three bishops of the Church of England, three are the sons of temporal peers, two of bishops, eleven of clergymen, three of lawyers, one of a doctor, two of bankers, five of country squires, one of a tradesman, three of farmers and two, the archbishops of Canterbury and of York, of army officers.

If the apostles did not preach the Gospel plainly, openly and faithfully, would they have fulfilled their mission? Would they have done their duty? Could they have spread the faith all over the world, or would we be Chris-

tians? We ought to remember that in our efforts to bring truth to unbelievers. Our words must not be offensive, if our efforts are to be successful.

Materialism, indifferentism and vice are the three causes to which Cardinal Vaughan ascribes the losses of the Catholic Church in England. "It is not," he says, "that our people join the ranks of other denominations; they drop out of practical Christianity and are carried away, at least for a time, on the stream of materialism, indifference and vice that surges around them."

Henry VIII. not only voiced his own belief, but the belief of the entire Catholic world, in the Papal Supremacy or headship of the Pope over the entire Catholic Church, the Church in every nation, in that book against Luther whose authorship is attributed to him. Who would think that Henry, having emphasized this truth before the world, would so soon deny it, yea, usurp that title himself, and call himself the head of the Church of England? Strange! Eh? "What fools these mortals be," afterwards wrote a celebrated Englishman.

Now we want non-Catholics to be reasonable. Not one of them that knows the Scriptures but knows that Peter got privileges—special powers not given to the other Apostles. For upon which one besides Peter did our Savior promise to build His Church? To which one singly did he promise the keys of Heaven? Which one besides Peter did He empower to confirm the brethren? Which one besides Peter was authorized to fill the chief pastoral office? Who so blind as not to see that Holy Scripture indicates special favors conferred on Peter?

Our opponents are cruel, yea, unmanly. They know (if they know aught about history) that the Church in the first couple of centuries was in a struggle for existence,



Most Rev. John Ireland, D. D., St. Paul, Minn.

yea, in her death throes, as her enemies thought—Diocletian even had a monument erected to her extinction, as he considered. Besides this, some of her archives were destroyed, and intercommunication by rail and mail, as to-day, was unknown. And while many of the popes had to acknowledge the sway of Caesar's arm, our Christian critics to-day are sometimes surprised that organization, relative to the papal supremacy, was not more defined and perfected in those "dies irae."

The Catholic Champion (Prot. Epis.) called Bishop Huntington, the Protestant Episcopal Bishop of Central New York very appropriately and effectively to time, for requiring his clergy to use table bread for altar purposes. "It may be well to add a retort by a well-known priest (preacher) now living, when a bishop's chaplain once reproached him with the use of wafer-bread, and bade him take instead 'common table bread.' 'Evidently you do not know the composition of table bread in these parts, said he. 'For it contains, besides flour, water and yeast, potatoes and lard. Now, the potatoes are the offering of Cain, and lard is an abomination of uncleanness.'" The Champion gave a P. S. stating that already the worthy Bishop had withdrawn his unworthy request when its article appeared.

We find sacramental confession, the eucharistic sacrifice, the spiritual authority of the pope outside his own peculiar diocese of the Eternal City, existing to-day in the Church proper. Now take up history. Where do we find it recorded, truthfully recorded, that any of the dogmas were for the first time introduced in post-apostolic days, adown the ages when reference is made to these dogmas in councils? It is a reference to something already existing. They existed therefore from the days of the Apostles. But we do find the denial of these dogmas pretty well emphasized in history. History bore testimony that Luther

and Calvin denied sacraments that had existed in the Church since apostolic days. History tells of the denial of the Real Presence by Berengarius, and the denial of the authority of the Bishop of Rome by Phocius, the originator of the Greek schism.

* * *

The following theses concerning the Church—the Church of Christ—the Church identified with Peter—the Catholic Church, show it to be infallible and indefectible:

1. The Church of Christ stands forever. See Ps. xlviii., 8. Ps. lxxii., 5, 7. Ps. lxxxix., 3, 4, 29, 36, 37. Ps. cxxxii., 1, 14. Isaiah, ix., 7. chap. liv., 9, 10. chap. lix., 20, 21. chap. lx., 15, 18, etc., chap. lxii., 6. Jerem. xxxi., 35, 36, etc., chap. xxxiii., 17, etc. Ezek. xxxvii., 21, 26. Daniel. ii., 44. St. Matt. xvi., 18, chap. xxviii., 20. St. John, xiv., 16, 17.

2. The Church of Christ is always holy. See Ps. lxxii., 5, 7. Isaiah, ix., 7. chap. xxxv., 8. chap. liv., 13, etc. Jeremiah, xxxi., 33, etc. Ezek. xxvii., 24, 26. Ephes. v., 24, 25, 26, 27.

3. The Church of Christ is always the seat of truth, from which she never departs. Isaiah, lix., 20, 21. St. John, xvi., 13. 1 Tim. iii., 14, 15.

4. Christ and His Holy Spirit, the Spirit of Truth, are with the Church forever, even till the end of the world. Isaiah liv., 9, 10, chap. lix., 20, 21. St. Matt. xxviii., 19, 20. St. John, xiv. 16, 17.

5. The powers of Hell can never prevail over the Church, Isaiah lix., 19. St. Matt. xvi., 18.

6. God's covenant with the Church is everlasting, and confirmed with a solemn oath. Ps. xxix., 3, 4, 28, etc., Isai. liv., 9, 10, chap. lix., 20, 21. Jerem. xxxi., 31, etc., chap. xxxiii., 20, 21. Ezek. xxxvii., 24, 26.

SOME MORE CONCLUSIONS.

There are about 1,000 systems of religion in the world. These may be reduced to four heads: Jewish, Pagan, Christian and Mohammedan.

For obvious and sufficient reasons the Christian rejects the other three and considers the Christian religion alone worthy of his adherence. But of the Christian religion there are hundreds of sects. How then is the ordinary Christian able to find out the true one?

* * *

A sect is a party cut off from the main organization, a branch from the parent tree. What is the organization or corporate body to which Christian sects formerly belonged? Every one knows—to the Catholic Church.

This Catholic Church—the faithful with their bishops, united with the Pope as their head—we find holding a council at Trent. Thus does not history emphatically tell of the Protestant sects or sectaries that were cut away in those days? And adown the ages the history of councils is the history of sects cut away on those occasions from the Catholic Church.

Thus tracing back adown the nineteen centuries of past Christianity we find nineteen General Councils from the Vatican to Nice, all modeled after the synod of the Apostolic College which was the basis of all subsequent councils or synods. And in the days of the Apostles the sacred page records that the Divine Founder identified His Church with Peter.

THE SPIRIT OF THE TRUE MISSIONARY.

When Francis Xavier was about to depart from Rome on his great missionary work he was heard exclaiming in his sleep, "And yet more, O Lord, yet more!" Long afterward he told his friends that on that night he had a vision. The Lord had shown him all that he was to suffer in His service—wearry journeys, dangers of every kind, deep rivers to cross, savage lands to explore, sickness, tortures, death; but at the same time were shown the lands he was to bring to Christ, the great numbers that would

be saved; and his soul was so aroused that he cried out for more—more sufferings, and more souls brought into the kingdom of God.—*The Missionary.*

FATHER BERNARD VAUGHAN ON ENGLAND'S GREATNESS.

The Anglican Bishop of Sodor and Man, like many other Anglicans, has been proudly asserting that the material prosperity and national greatness of England are the result of the "glorious Reformation." Father Vaughan would put the matter to the test. Who, he asks, are the millionaires and merchant princes? Are they not in a very large measure Agnostics and Unitarians? But why, he urges, talk of wealth when there are a million starving in this land and another million on the verge of starvation, when for every five persons in this Metropolis, one dies in a hospital or in a workhouse, and, apart from the very wealthy classes, one of every three dies in the streets, and when in that city eighty thousand women are shamefully degrading themselves to eke out a miserable existence? Despite the wealth of this country, Father Vaughan would rather be a pauper in Ireland, in Spain or in Italy, than in England, and he reminds the boasters that as in the case of Dives and Lazarus success in this world is not a criterion of success in the next. These are lessons which the modern worshippers of the golden calf should take to heart.—*Cath. Times, Liverpool.*

WE DEMAND THE NAMES.

Has anyone ever known a single example of a person brought up in the Roman Catholic religion, recognized by his co-religionists—priests and people—as a pious, practical Catholic, who from pure conviction, to save his immortal soul, without any worldly motive—on the contrary, at great material loss—freely leaves the Catholic and flees for a harbor of refuge to the Episcopalian or any other Church? In other words, has anyone ever known a good Catholic

wishing to die in any other Church? While Catholics can give numberless instances of such converts, we defy Episcopalians to name a single one. And this is said in the face of the assertion that the late Bishop Perry of Davenport received a great crowd of Catholics into his communion, according to Rev. J. A. Richey, Mason City, Ia.

THE REASON WHY

I am a Catholic is because the Church is the divinely appointed means to attain the union of my soul with God, a union imperatively demanded by my reason as well as by the express will of my Creator.

Men join the Catholic Church from the most diverse and sometimes seemingly contradictory reasons. One class is drawn to her by her beauty, attracted by the sweetness of her music and the eloquence of her ritual; some, like Overbeck, paint themselves into Catholicity, or build themselves into her spiritual temple like Pugin. St. Peter's, at Rome, has made many converts. Multitudes are made Catholics by studying history, some by scientific study of nature; multitudes again, by the plain words of the Scripture. Not a few are attracted by Catholic charity. "Why do you want to be baptized?" inquired a chaplain in a Catholic hospital of a dying tramp, who had asked for baptism. "Because I want to die in the same religion as that woman with the big white bonnet, that's been nursing me." I once met a sailor who, though he could not read and write, had argued himself into the Church and had been a fervent convert for several years. "What made you a Catholic?" I asked him. "Oh, sailing all about the world," was his answer—a sailor's way of acquiring the idea of the universal. I once received a hard-headed old Yankee into the Church who affirmed that he had been converted by reading the Boston Pilot. Some come in to do penance, driven by the sense of guilt into refuges, like La Trappe. I know men who have joined the Church from consciousness of innocence, revolting from

the Protestant doctrine of total depravity; the innocence of childhood is happy in the Catholic Church.

Meantime not a few philosophers become Catholics, like Brownson and Ward. Father Hecker once told me that the study of the social problems started him from religious skepticism toward Catholic faith. Frederick Lucas affirmed that he became a Catholic because he was a logical Quaker. Donoso Cortez came back from infidelity because the Church was the bulwark of conservative political institutions.—Father W. Elliot, C. S. P.

NEWMAN OF THE NORTH.

Writing from Denmark, a special correspondent of the London Catholic Times, himself a convert, gives some interesting particulars concerning the conversion of K. Krogh-Tønning, D.D., the famous rector of Old Aker parish, in Christiania, and admittedly the most learned Protestant theologian in all the three northern countries, Denmark, Sweden and Norway.

"At the beginning of the year," writes the correspondent, "he resigned his office, which was one of the most remunerative in the land, and half a year afterwards he made submission to the Church.

"Dr. Krogh-Tønning is now fifty-seven years old. From his early manhood he has been an eminent theologian. He began as an orthodox Lutheran, but his development went on in what in England is called a Ritualistic direction. Twenty years ago he published an able work on Confession, in which he maintained that absolution as 'a word from God to the sinner, is really in absolute conformity with the Lutheran symbols, though completely forgotten by the Protestants of the present day.'

"With the lapse of years Dr. Krogh-Tønning continued his studies and his reputation continued to grow. He would have been made a Norwegian bishop had it not been noticed that his views became more and more Catholic. This is to be seen very clearly in his five-volume book on

dogma, the greatest work ever published on the subject in Danish or Norwegian.

"As the single volumes appeared one by one, it became evident that he was gradually drawing nearer and nearer to the Catholic Church. The question of the primacy was the last obstacle that separated him from it. In particular he examined both dogmatically and historically the doctrine of the Church on grace, and pointed out convincingly that the Protestant charges about the semi-Pelagianism of the Catholic Church are completely false. This he specially set forth in two smaller works, written, the first in German and the other in Latin, viz., *Die Guadenlehre und die stille Reformation*, and *De gratia Christi et de libero arbitrio*.

"His scientific development was accompanied by the growth of grace in his heart. He used to pray: 'O Lord! teach us to know Thy will in truth, to do Thy will in sincerity, and to follow Thy will in obedience,' and the Holy Ghost has heard his prayers. After a time spent in study and pious meditations among the Jesuit fathers in Ayrhouse, in Denmark, he obtained the 'grace to follow the will of God, and he is now a very 'happy' child of the Catholic Church.

"Some of his friends had already 'gone the same way' before the learned master. Amongst them Cand. Theol. Sorensen, in Norway, and the writer of this little piece, who asks the reader to excuse his very bad English."—Niels Hansen, Cand. Mag., Former Protestant Rector; Oct. 1900.

VICAR OF THE SUPREME PRINCE EXCLUDED.

Leo XIII., the supreme head of the Church and Vicar of Him who is the Prince of Peace, was excluded from a representation at the Peace Conference at the Hague in 1899. France and Russia were in favor of his being represented, nearly all the other Powers objected for various diplomatic reasons. The Western Watchman commenting on the exclusion of Leo says that Russia is beginning to find out that Rome is not her enemy; and may turn out to be in the

end the best support of the Czardom. The retirement of the late fanatical Procurator of the Holy Synod, and his replacement by the present enlightened statesman, are harbingers of peace between the orthodox and the Catholic Church, which both the Pope and the Czar welcome with all their hearts. It may be that before Leo is called to his reward he may have the supreme happiness of seeing a reapproachment between the Vatican and St. Petersburg. The two powers which are to blame for the exclusion of the Pope from the Peace Conference are the two powers which are really not in favor of disarmament: Germany and England.

A BRIEF REVIEW.

We are entering on a New Era—the promising 20th Century. Let us take a brief retrospect. We find the old Church doing business at the old stand under the leadership of the successor of the Fisherman—wondrously placed at the Head of the Church by the celestial Master. We find that one of the General Conventions or Councils of the Church took place at the Vatican, the headquarters of this successor of the Fisherman. We thus see that the Church was not asleep in this past century as we find the faith more clearly defined in new dogma, we find her more explicitly explaining “that faith once delivered to the Saints.” We see a fulfillment of the promise of the Master—of the Founder—that He would be with His Church adown the ages, in the wonderful manifestations of faith prevailing in the Church, her vigor and growth, and her strength to resist hurry and error.

We find, alas! the sects opposed to her going to pieces, and that those infatuated persons who vainly look to an unauthorized teacher for guidance are rarely left without it. Infidelity is taking its dark grip of them.

Episcopalianism, the most conservative of the sects displays its inability to guide the people in faith in England although supported by England's gold. In this country



Most Rev. John Joseph Williams, D. D., Archbishop of Baltimore, M.D.C.C.

it also proves its weakness, as some of its clergymen discard the Bible, while others are reckless in other ways. The Methodists are losing faith in the Sacred Scriptures. The Congregationalists are rejecting the Apostles' Creed. The Baptists now realize that their hobby of immersion is traceable to the days of the Reformation and not to John the Baptist. The Presbyterians are preparing to cancel some of their creed, and other sects are in a like confusion.

The only diabolical satisfaction they enjoy is when they can point out how they annoy or retard the progress of the Church of Christ—the one He identified with Peter.

THE CATHOLIC CHURCH FACING THE TWENTIETH CENTURY.

"They mistake the situation, surely, who regard the Papacy as much weakened by the events of the century," says Rev. Dr. Little in his last lecture on "Christianity in the Nineteenth Century." This is a frank admission, coming as it does from a Methodist minister. As a ground for this opinion Dr. Little says that while the Church has lost power in Latin Europe, "her gains in Germany, in England and the United States promise her a splendid compensation.

"There is a multitude who, like Newman, fancy themselves Protestants and yet cannot rest without 'an external, visible, audible incarnation of the dogmatic principle, unique, venerable, ancient, majestic, infallible.' Add to these another multitude—the company of which Frederic Schlegel and Peter Cornelius are conspicuous examples—attracted not by the dogmatic principles, as Newman was, but by the enchantment of ceremonial."

With his Methodist limitations, the doctor cannot entertain for a moment the thought that the growth of the Catholic Church is the work of God, who created her and promised to be with her to the end of the world and to protect her. He does not consider this even as an hypothesis, and just so long as he does not he, like Macaulay, must fail to

account for the existence, progress and power of the Catholic Church in the world. And yet, as a student of the New Testament, the thought that the Church established by Christ must exist somewhere in the world under His especial protection, should have occurred to him.

It did occur to men like Newman, who, believing in the divinity of Christ and in His promise to His Church, saw that the Church, to be something more than a vague, indefinite, irresponsible school of thought, must be "an external, visible, audible incarnation of the dogmatic principle, unique, venerable, ancient, majestic, infallible." He saw that a body of teachers commissioned by Christ and of whom He said, "He that heareth you heareth me," must be external, visible, audible, dogmatic and infallible, and that there was no alternative for him but to go to Rome or abandon Christianity altogether as a delusion. He did not believe Christianity to be a delusion, because he believed in the divinity of Christ: therefore he went to Rome. And for the same reason others like him are going every day.—
N. Y. Freeman's Journal.

INVINCIBLE IGNORANCE.

If a person knows not because he cannot know, then God not being unjust, will not condemn him.

"Invincible" ignorance, as the name indicates, is "unconquerable" ignorance. He is invincibly ignorant who cannot overcome that ignorance, and as everyone must be a member of the Church unless hindered by invincible ignorance we will devote some more space for explanation of this essential subject.

Everyone in the world wide ought to profess Christianity—the doctrine of Christ as taught by His authority—in the Church, the Church Catholic. Hence everyone must be a member of the Catholic Church.

"He that will not hear the Church," says Christ, "let him be to thee as a heathen."

There is only one excuse, invincible ignorance—unconquerable ignorance, ignorance that cannot be overcome.

The burning question now presents itself. Is there an Episcopalian or any other kind of a Protestant in the United States that is invincibly ignorant?

Any Protestant who never heard of the Catholic Church?

And who never heard Catholics claiming that theirs was the true Church, and that every other was false? Such have been the claims of Catholics, Christians with the Pope at their head, since the days of Christ. Here there is a doubt, and blameable ignorance if a person does not enquire and satisfy that doubt. Oh, no! Persons outside the Church are living in blameable ignorance, not invincible ignorance.

* * *

The Jews, writes J. F. Boyd, in the *Liverpool Catholic Times*, had no doubt but that they were acting well when they put our Saviour to death—their high priest even declared in full council that it was expedient for the good and safety of the nation that they should do so. They were grossly mistaken, indeed, and sadly ignorant, but their ignorance was most blameable. And all those who act out of a false and erroneous conscience are highly blameable for having such a conscience, though they never had any formal doubt about it. Their not having such a doubt, when they have just and solid grounds for doubting, rather makes them the more guilty, because it shows the greater corruption of the heart.

A person who has heard of the true Church of Christ, who acknowledges Roman Catholics to be members of Christ's true Church, and knows they unanimously condemn the religious body to which he himself belongs as not being part of Christ's true Church, has always before his eyes the most cogent reasons to doubt of the way he is in; and if any due attention and examination be made with sincere dispositions of his heart, it must convince him that he is in the wrong, and the more he examines the more he will see

it; for this plain reason, that it is simply impossible false doctrine should ever be supported by any solid arguments sufficient to satisfy any reasonable person who sincerely seeks the truth, and begs light from God to direct him in the search of it. Hence, if such a person never doubt, but go on, as is supposed, "bona fide" in his own way, notwithstanding the strong grounds of doubt he has daily before his eyes, this evidently shows either a most supine negligence or that his heart is totally blinded by passion and prejudice. There were many such people among the Jews and heathens in the Apostles' time, who, notwithstanding the most powerful reasons that can be conceived for making them doubt, yet were so far from having such doubts that they thought by killing the Apostles they did God a service. Whence did this arise? St. Paul shall inform us. "We renounce the hidden things of dishonesty, not walking in craftiness, nor adulterating the Word of God, but by manifestation of the truth commending ourselves to every man's conscience. . . And if our Gospel be also hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of unbelievers, that the light of the Gospel of the glory of Christ should not shine upon them." (II. Cor., iv., 2).

* * *

But if, after all, any should really be among the Ritualists who are in invincible ignorance, they will be in the same state with those who never had an opportunity of knowing any other way but the false religion they are in; as Jews, Turks, idolaters, and all who know not the true God nor Jesus Christ His Son, and who do not obey His Gospel. Invincible ignorance will not be imputed as a crime to such. They will not be condemned to hell on account of their invincible ignorance. Yet it will not, assuredly, suffice to obtain Heaven for them. "Jesus Christ shall be revealed from Heaven with the angels of His power, in a flame of fire, yielding vengeance to them who know not God and who obey not the Gospel of our Lord Jesus Christ.

who shall suffer eternal punishment in destruction from the force of our Lord." (II. Thess., i., 7).

It is in consequence (continues J. F. Boyd) of this terrible verity the Church of Christ has from its very birthday striven to preach the Gospel that must be known and obeyed, to every creature. When the Apostles began to publish this Gospel we are assured "the Lord daily added to (the Church or) their society such as should be saved;" which points out that the being added to the Church is a condition absolutely required by God in order to be saved. Those who are out of the Church are not members of the Body of Christ, and of course not united with Christ the Head, who, when speaking of those who were not then joined in communion with His Apostles, calls them (S. John x., 16) "His sheep," but to show there was no salvation for them in the state they were then in, and unless they were united to the Fold, says: "them also I must bring," which shows that, according to the disposition of the Divine decrees, it was absolutely necessary that all who belong to Jesus Christ, all whom He acknowledges for His sheep, should be brought to and united in communion with that One Fold which is His Church. "For the nation and the kingdom that will not serve thee shall perish," (Isaiah I., x., 12). In a word, the one true Faith is so absolutely required as a condition of salvation that, without it, let a man do what he will it is impossible to please God or be saved (Eph. iv., 5, and Heb. xi., 6).

God has given us the light of faith as a sure and certain guide to conduct us to salvation, and has appointed Holy Church as the guardian and depository of this heavenly light; consequently, though a man pretend to act according to reason and conscience, and even flatter himself that he does so, in things that regard his soul, yet, if this reason and conscience be not enlightened and guided by the light of the true Faith, it can never be sufficient of itself to bring him to salvation. "There is a way that seemeth right to a man, but the ends thereof lead to death" (Prov. xiv., 12). What can be more plain than this, to show that a man

(idolater, Turk, Jew, Protestant, Ritualist) may act according to what he thinks the light of reason and conscience, and be persuaded he is doing right, and yet be, in fact, running on the road to perdition? Do not all those who are seduced by false prophets and false teachers think they are in the right way? Is it not under the pretext of acting according to conscience that they are seduced by them? And yet the mouth of Truth itself has expressly declared that "if the blind lead the blind both shall fall into the pit." Conscience tells a heathen it is not only lawful but a duty to worship idols. Will his acting in this manner, according to his conscience, save him? or will his acts of idolatry be innocent or agreeable in the sight of God because they are performed according to conscience? A Jew's conscience tells him he may lawfully and meritoriously blaspheme Jesus Christ. Will such blasphemy save him because it is according to the dictates of his conscience? The Holy Ghost, by the mouth of St. Paul, replies: "If any man love not Our Lord Jesus Christ let him be anathema"—"accursed"—(I. Cor., xvi., 22). A Turk is taught by his conscience it would be a crime to believe in Jesus Christ and not to believe in Mahomet; will this impious conscience save him? The Scripture assures us "there is no other name given to men under Heaven by which we can be saved" but the Name of Jesus only, and "he that believeth not the Son shall not see life, but the wrath of God remaineth on him." The same last dozen words may be said of the baptized Roman Catholic dying in mortal sin, though a believer in Christ and His Church and Gospel. Heresy is a mortal sin, and the Ritualist parson is in heresy, a sin of unbelief. He can therefore expect no better fate than the unbelieving Turk, Jew, and heathen, who, having never heard of Jesus Christ or of His religion, are invincibly ignorant of both. Not one of these four "can enter into the Kingdom of God"—they cannot be saved if they live and die in that state. They will not be condemned as criminal

precisely because they have not the Faith of which they are so invincibly ignorant.

But the Faith of Christ, though an essential condition of salvation, is but one condition; others are also required. And although invincible ignorance will certainly save the man from sin in wanting that of which he is invincibly ignorant, yet it is plainly impossible and childish to suppose that this invincible ignorance will make up for all other conditions required!

Let us remember it is more unpardonable to-day for an Anglican to ignore the doctrinal and ecclesiastical "discoveries" of the last sixty years in England, than it would be for an engineer to dream about connecting Liverpool with Manchester by an iron road and steam-propelled carriages, as though George Stephenson had not lived and labored, as though the London and North-Western Railway was not; or for Simple Simon to set out to discover the sources of the Nile, as though Livingston, and Stanley, and Speke had never existed. Yet the Ritualists are, "in good faith," behaving in this ingenuous fashion. The laughing-stock of the whole world, they are deeply hurt because English Catholics at least cannot take them seriously!

If ever there was written a faithful record of the efforts to find truth laboriously made by a lofty intellect, "evidently, transparently sincere," such a record is the "Apologia." Invincible ignorance of necessary religious and historical truth can be pleaded by no sane man who will take the pains to study it, Sander's "History of the Anglican Schism," Cobbett's "History of the Reformation," and the Papal Encyclical on the Unity of the Church, of June 29, 1896. If, after such a study, a man is so stupid and obstinate as to persist in his ways until the Almighty sends him, too, a special personal revelation, or some irresistible grace against which his free will shall vainly struggle, it is highly probable he will die in his sins. And very grievous sins indeed are the saying Mass in masquerade and the "absolving from sin" without lawful faculties!

NON-CATHOLIC TESTIMONY.

The learned Protestant Causabon declared that the Fathers were all on the Catholic side.

"What," says Dr. Humphreys, "did Gregory and Augustine bring into England? Purgatory, the offering of the wholesome sacrifice and prayers for the dead, relics, transubstantiation, etc."

It is surprising to find Dr. James Martineau saying, "We lost the true notion of human culture when we threw away the 'Lives of the Saints;'" surprising, indeed, to find such an expression coming from such a radically Protestant source.

"In scarcely a single instance," says Nightingale, "has a case concerning the Catholics been fairly stated, or the channels of history not been grossly, not to say wickedly, corrupted."

Religion of all nations; Now why must those separated from the Church be fed on lies?

Mr. Brewer, the learned author of "State Papers of Henry VIII.," says, "Opposition to papal authority was familiar to men, but a spiritual supremacy, an ecclesiastical headship, as it separated Henry VIII. from all his predecessors, so it was without precedent and at variance with all tradition."—(Intro. Vol. 1., p. 107).

Mr. Gairdner writes that the period from January to July 1535, "is a very marked period in the history of the reign (of Henry VIII.)—the very crisis of a royal supremacy and of a totally new order in the Church."—(Preface to Vol. VIII., p. 1).

VARIOUS AND CHOICE.

In view of ignorance, prejudice and mammon, the Catholic apologist opposing these should remember Wm. Shakespeare as saying: "Thrice is he armed who hath his quarrel just."

We visited St. Paul's, London, and considered it a very durable temple. Deeply fixed on a little eminence, massive and imposing, it seems built to withstand the shock of ages. Believing in the promises of Christ to the Catholic Church the great British historian has said that when, in coming centuries, the tourist from New Zealand shall stand upon a broken arch of London bridge to sketch the ruins of St. Paul's, it may still be in the pristine vigor of its youth. Now its walls are crumbling as the papers narrate.

Does it not seem a strange infatuation that a man like Macaulay would write thus of the Church and yet remain outside of the fold?

Grotius, the great Dutchman whose tomb was crowned (June 1899) with a silver crown in his native town of Delft, Holland, wrote on every conceivable subject and became a prodigy in every science and literature which he touched. It would seem that he was a Catholic at heart and that he had not an opportunity at death, which came suddenly after a shipwreck. He wrote much on theological questions and generally favored the Catholic theory of Christianity. He believed in the seven sacraments; in the Real Presence and in the power of the Keys. He believed in the supremacy of the Pope, the invocation of the saints and Purgatory.

Sioux Co., Iowa, is largely occupied with Hollanders, Dutch farmers, better known under the name of Boers. They have named the county seat, Orange City, after William, Prince of Orange. We sat in the depot at Rock Valley awaiting the train. A young Hollander came and sat beside us. Presently he drew from his bosom a small book that looked like a prayer book. With a broad smile on his face he handed us the book. It was the "Following of Christ," by Thomas a Kempis. He used to carry the book so that when he had any spare time he could read it. "Why do you read that pious book and not belong to the religion of the author?" "He was no Catholic," was the reply. We pointed out this sentence, Book 4, Chap. 5,

"when a Priest celebrates Mass, he honors God, he rejoices the angels, he edifies the Church, he helps the living, he obtains rest for the dead, and makes himself a partaker of all that is good." The young Boer remained silent and confounded.

It is simply incredible the ignorance that prevails outside the Catholic Church relative to her teachings. In nearly every case when an interesting explanation is given of her doctrine is heard: "I did not know that before," "that is all right," etc. Even the leaders declare their ignorance of the teachings of the Mother Church.

At a recently given mission in the South, it was noticed that many of the Protestant ministers attended and paid heed to the words spoken and asked many intelligent and respectful questions. One of them was interviewed on the subject, and when asked his opinion of the mission, "Why," he replied, "it is a most wonderful thing. All my life I have been hearing about Catholics, and reading books condemnatory of their teachings, but I never have talked to a Catholic priest before; I have never had a chance to do so."

The minister was then asked what he thought about the teachings he had heard and what was his opinion of the Church. "I understand the belief of Catholics now," he replied, "whereas before it was simply inconceivable to me how any intelligent being could accept the doctrines which I understood were attributed to them. I see now that if a person really lives up to the teaching of the Catholic Church he must be a very good man indeed."

Sterne well said, "So and so is my friend, but Truth is my sister."

Even Bob Ingersoll respected Christ. In a letter to Eli Perkins, published in 1899 in the New York Sun, imme-

diately after the big agnostic's death, he stated that he withdrew "any assault I may have thoughtlessly made on Christ, which I foolishly made in my early life."

Rev. Cortland Myers has just published, through a New York firm, a little book entitled, "Why Men Do Not Go to Church." He says that not over three per cent. of the male population of New York belong to the Protestant Church. Yet some people think this is a Protestant country. It is simply a secret society country, so far as men are concerned, the lodge taking place for the Church.

James Anthony Froude, the English historian, known as no friend of the Irish, said in one of his lectures in New York in 1872:

"He did not question the enormous power for good which had been exercised in Ireland by the modern Catholic priest. Ireland was one of the poorest countries in Europe, yet there was less theft, less cheating, less house-breaking, less robbery of all kinds than in any country of the same size in the civilized world. . . . In the last hundred years impurity had been almost unknown in Ireland. This absence of vulgar crime and this exceptional delicacy and modesty of character were due, to their everlasting honor, to the influence of the Catholic clergy."

Mark Twain has never been accused of partiality to the Church—far from it; but even he would have to be included among the witnesses in favor of the Church. In "Following the Equator," page 652, we find these lines:

Protestant missionary work, as a rule, is coldly regarded by the commercial white colonists all over the heathen world; and its product is nicknamed "rice-christians,"—occupationless incapables, who join the church for revenue only. But I think it would be difficult to pick a flaw in the work of those Catholic monks; and I believe that the disposition to attempt it has not shown itself.

"Following the Equator" was published in 1897.

THE HISTORY

18

... and
... ..
... ..

... ..

... ..
... ..
... ..
... ..

... ..
... ..
... ..
... ..
... ..
... ..

... ..
... ..
... ..
... ..
... ..
... ..
... ..

... ..

... ..

... ..
... ..
... ..
... ..
... ..
... ..

forced for the statutory offense. I wish to assure the ministers here assembled that I deeply regret the act which brought me so much untimely notoriety, and if there were any way I could undo what I have done I would gladly do so.

"Mr. Belmont's agents came to me late in the afternoon and said nothing whatever about the lady having been divorced. I repeat it; I was grossly deceived, and I ask the indulgence of the Congregational Association."—Rev. W. M. Barrows, of Greenwich, in apologizing to Congregational ministers of Connecticut for marrying Perry Belmont and Mrs. Sloan, New York, in the spring of 1899.

STRONG WORDS.

On May 25, 1900, Rev. Newell D. Hillis, from the pulpit of Plymouth Church—the pulpit of Beecher and Lyman Abbot—paid his respects to the doctrines of the Presbyterian church, in which he had grown up, in these words:

"I would rather shake my fist in the face of the Eternal and fling every vile epithet toward the stainless throne, where eternal mercy sits with the world's atoning Savior, than lift my hand with that creed toward God's throne and affirm that I taught or believed it."

The so-called "Westminster Confession of Faith" is the one which characterizes the Pope as Anti-Christ and Papists as idolaters.

ARNOLD OF RUGBY ON THE CRUCIFIX.

Writing from Chartres, Dr. Arnold said, "No one abhors more than I do the essence of Popery, but the open churches, the varied services, the beautiful solemnities, the processions, the Calvaries, the crucifixes, the appeals to the eye and ear, through which the heart is reached most effectually, have no natural connection with superstition. To forbear, therefore, from all use of the Humanity of Christ, as an aid to our approaching in heart to the invisible Father, is surely to forfeit one of the merciful purposes of the Incarnation." "I like," he wrote on another

occasion, "the simple crosses and oratories by the roadside, and the texts of Scripture which one often sees quoted upon them."—Cath. Champ. (Epis.), Oct. 1900.

PROTESTANT UNIVERSITIES, MISSIONS AND CENTRAL AFRICA.

Sir Arthur Hardinge, English agent in Zanzibar, speaking at a meeting to promote evangelical work in the Dark Continent, said:

"Mohammedans, as a whole, were grossly ignorant of what the Christian religion really is, and were surprised when they found how much they had in their belief in common with our own. The Mohammedans held the doctrine of the Incarnation of our Lord. They denied the Trinity and many other doctrines. Very curiously, they believed the Immaculate Conception of the Virgin Mary. They also held the Inspiration of our sacred books, though holding that the books had been corrupted. They had a great reverence for the person of our Saviour, whom they considered in some respects even higher than Mahomet, because, whilst Mahomet died and saw corruption, they believed our Lord was carried up into heaven, and would return to judge the world. So there was a good deal in common between us and them."—Cath. Champ. (Epis.), July, '99.

GETTING THE CORRECT IDEA.

"Watchman, what of the night?" Such was the theme of Rev. W. S. Vail, Unity Church, Sioux City, Ia., June 10, 1900.

The main emphasis of this sermon," said he, "lies in an exposition of the reason why I think there will be a forward movement. It is in existing conditions. It is in the ideas that are coming regarding the relation of Jesus to the problem of personal religion. To understand this condition we must understand the rise of the theory of sacrificial religion; and how Christ becomes, in our Protestant form of religion, a sacrifice; and then how this form

of Christianity is to be distinguished from that form which presents Christ as teacher of religion. Once present him as teacher of religion and the many questions will disappear and we will say: If He is teacher, what does He teach?

Ah, here it is coming to the Protestant heart. The theory of sacrificial religion rising. "Truth crushed to earth will rise again." We are face to face with the burning question: "Is it Christ a teacher or is it only a book?" If a teacher, where shall we go to find Him teaching? Where? "He that hears you hears me." Where is this living teacher to-day?

PRAYERS FOR THE DEAD.

A pious interest in those who have "gone before" is so reasonable that we find it repeatedly cropping out (despite its inhibition as "Popish") among the sects.

"Prayers for the dead," says the Literary Digest, "are no new things in either the English or the American branch of the Anglican communion; but official episcopal recognition of them, such as was recently given by the archbishop of Canterbury in a circular letter to his clergy, is almost unprecedented since the first prayer-book of Edward VI., published in 1549."

The London correspondent of the Church Standard (Prot. Episc.), March 31, 1900, writes:

"In the House of Lords, Lord Kinnaird asked the archbishop of Canterbury whether any precedent could be found in which prayers for the dead had ever been introduced 'by authority' into any special services put forth by a primate, and urged him to say something to calm the fears of those who had been surprised and pained." Dr. Temple is not supersensitive, and when he has a message to deliver halts not for sympathy or response. In the course of an exhaustive speech he showed that his petition was not without precedent. In a form of prayer, issued in 1797, on the occasion of 'many and signal victories,' were the following words: 'And for those whom in this righteous

cause Thy Providence permits to fall, receive we pray Thee, their souls to Thy mercy.' ”

The Baptist Standard quotes approvingly a prayer written by the late Mr. Gladstone, for a departed soul. We quote these passages therefrom:

“Lord, vouchsafe him light and rest, peace and refreshment, joy and consolation, in Paradise, in the companionship of saints, in the presence of Christ, in the ample folds of Thy great love.”

“If he hath ever been hurt or maimed by any unhappy word or deed of ours, we pray Thee of Thy great pity to heal and restore him, that he may serve Thee without hindrance.”

“Mercifully keep us from every act which may deprive us of the sight of him as soon as our trial time is over, or mar the fulness of our joy when the end of the days hath come.”

THE HOUR HAS COME.

“It would be treachery to that cause (i. e., of God and His Church), not to look forward to the dangers that threaten it. There may come a time, when the prophetic censure will apply to those who cry ‘peace, peace, when there is no peace.’ There may come a time, when non-resistance would be the triumph of error, and the downfall of the Church; there may come a time, when the enemy is not only at the gate of the citadel, but has gained its walls; and when it will be the sad duty of the watchmen who guard them to sound the alarm—the cause of the Lord and of His truth against the mighty—and when all orders of men in our Zion must harness themselves for the battle.”

This extract from a sermon preached in 1827, by the Episcopalian Bishop Hobart at the consecration of Bishop Onderdonk, Bishop of Pennsylvania, shows the keen foresight and shrewdness of this churchman.

The time has come when the non-resistance of the committee to the ordination of Dr. Briggs causes the triumph

of error and is leading to the downfall of the Episcopal Church. Broad Church infidelity has gained the walls, and although the editors of the Catholic Champion, the Living Church and other High Church organs sound the alarm, the foe is too powerful to be expelled and has already taken possession of headquarters, some bishoprics being already in their possession.

CONVERSIONS.

One Lord, one faith, one Baptism.—Eph. iv., 5.

As well say that there are two Lords and two Baptisms as two faiths.

And yet while we have one Lord, one Baptism, we see with wonder five hundred faiths.

For while the faith flourishes in the Catholic Church since it was planted in her virgin soil by Jesus, yet we see persons professing faiths at variance with her.

And in the conflicting formulas of faith or creed that the sects possess, it is a funny feature that their votaries make the curious claim of a special intelligence, to interpret the Scriptures and increase the creeds, although our text manifestly condemns such a course.

The world always likes to be led into the secrets of the mysterious. Go forth Catholic leaders and fulfil your mission.

A great Saint of the last century—St. Leonard of Port Maurice—used to say that the surest way to convert the world is to make people think often of the passion and death of Jesus Christ.

In apostolic days we read of churches, but that does not mean any rivalry or opposition in religion, but only separate sees. There were "churches in Asia," "churches in Africa," etc., but they all professed the same faith and formed part of the same system. They were in no sense like the "sects" opposed to said ecclesiastical system, as it continues to-day.

It was the custom in Rome, when St. Paul was imprisoned there, to have one end of his iron chain fastened to his guard. It must be pathetic to witness the rough soldier at his side as he advocated in glowing and startling eloquence the cause of Him for whom he was enchained.

The tempter who conducted Christ to Jerusalem, and into the temple, yes, even to the pinnacle of the temple, and there quoted Scripture to Him, will be more successful for your ruin if you do not hold fast to the faith once delivered to the saints, and to the old Church which is its guardian and interpreter.

TO BE, OR NOT TO BE.

To be a Christian or not to be a Christian—to be or not to be with God for ever in Paradise—these are the questions.

To be a Christian is to be a follower of Christ, who is the way, the truth and the life. We can become a follower by listening to our guide—the Church. "Go ye unto the whole world and preach the Gospel to every creature. He that hears you, hears me and he that will not hear the Church let him be unto thee as the heathen."

We must therefore be guided by the Church. But the enquirer may ask what Church? We did not say that a person be guided by a Church, but by *the* Church—the Gospel Church.—Evidently it would be improper to say that any Church that sprang into existence in the 16th century would be this Christ-guide. The guide is the Church, and

to be the guide that Christ established and personally commissioned it must have existed since the days of Christ. One that started in the 16th, 10th or 6th century, is not and cannot be this Christ-guide.

The next step in the investigation is, what Church can lay claim to the title *the* Church. Not all the Christian denominations or Churches together, for these cannot be a guide, since they all teach contradictory doctrines. It must be one of them; some one that has unity, the test of truth, in its ranks. It must be one that has existed from the days of Christ. What one is this?

Evidently it is the one He referred to when He said addressing Simon: "Thou art Peter (a rock) and upon this rock I will build My Church."

Thus identifying His Church with Peter. Now where is the Church claiming to exist since the days of Christ and identified with Peter? Everybody knows it is the Church having headquarters in Rome.

Having thus satisfied yourself of the existence of God, and Christ as the Messiah, the One sent into the world to redeem it—to teach it—accept everything He teaches and on His own authority. Find out from His word and from history did He establish His Church, which the world has acknowledged to be His Church, the one authorized to teach His doctrine. Go to her, she is His oracle, His mouthpiece. Whatever she teaches, she teaches as His. You need not doubt her doctrine. Accept Baptism, Sacramental Confession, the Eucharist, and her other wonderful dogmas as the teaching of Christ Himself. She can prove that they are His. She has the words of eternal life.

INTERESTING ARTICLES RELATIVE TO CONVERSIONS.

Dr. Krogh-Tønning, of Norway, whom the London Times refers to as "the celebrated Lutheran theologian and writer," was received into the Church in June, 1900.

The celebrated romance writer, M. Paul Bourget, has made a complete conversion to Catholicism. To this is attributed his desire to issue a new edition of his works free from faults, both of morals and doctrine.

Rev. Dr. S. P. Heuser, of Chicago, writes from the French capital: "The Protestant churches there are in a precarious condition. I attended a church of our denomination in Paris, and, although it was a beautiful Sunday morning, the congregation numbered exactly thirty-three. So far as Protestantism is concerned, there has been a great deal of expenditure with little results."

From day to day, the conversion of some leading spirit to the Church, reminds of the reaction from materialism and infidelity. Yesterday it was M. Brunetière and M. Coppée, now it is M. Paul Bourget, the illustrious psychological novelist, whose reputation has been made known, not only by the public, but by the French Academy. As a proof of his sincerity, he has begun a new edition of his works in which he cuts down everything opposed to Catholic ideas. It is easy to foresee what an effect his example will have amongst intellectual men in France.—Mess S. Heart, Dec. 1900.

When Herr Ola Hausson, one of the best known of Swedish authors, and his wife, "Laura Marholm," were converted, immediately the publishers and editors felt obliged to boycott the offending authors. Past contracts for literary work were revoked; interesting essays and popular novels, such as were eagerly solicited in former times, began to be coldly and respectfully returned with thanks. Herr Hausson and his wife are now living in Munich, in very reduced circumstances. Here we have an illustration of the wisdom of our Savior when he told His disciples that the world would hate His followers.

The London Tablet states that the grandchildren of Dickens are being brought up as Catholics—that being the faith of Mrs. Henry Dickens.

When Macaulay described the Church of England, as “a hundred sects battling within one Church,” he said something wondrously true.

There are three centres in which Convert Leagues have been established: Chicago, Philadelphia and New York. The chief purposes of these “Leagues” is to emphasize the idea of conversion, and to provide for converts the social elements they denied themselves by becoming Catholics.

We only need Divine grace and the “almighty dollar” to convert this country. This is not news to you, but there is so much to tell you about particulars that a recall to first and general principles will reanimate us all.—Father Cusack in the “Missionary.”

Rev. Thomas F. Price, missionary to non-Catholics in North Carolina, says that the negroes attend his lectures in large numbers. One negro—a Methodist minister—was delighted with the lectures and eagerly sought all the literature he could get. Toward the end of the mission he came and stated that he had held a meeting in his church, and they had resolved to adopt the Catholic catechism in their Sunday-school. He besought the priest to furnish them with catechisms, for which they offered to pay.

HOW CONVERTED TO THE FAITH.

July 14, 1833, about four years before Queen Victoria ascended the throne, was the birthday of the Oxford Movement—the day of Keble’s sermon on National Apostasy, preached in protest against the suppression of Irish Sees by the government.

Rev. Turner, received into the Catholic Church by the Passionist Fathers, Paris, in 1898, said to Father Doyle, the Paulist, in New York: "When I am convinced that schism is a sin I will be converted." He did become convinced and is now happy within the fold.

"The perusal of one sermon on the doctrines of the Catholic Church," says Cardinal Gibbons, "to my knowledge in a certain community resulted in bringing 300 members into the Church. Read the Holy Scriptures," he continued, "especially the New Testament. When I was a student we always carried a copy of the Testament in our pockets, and each day we would read one chapter at least on bended knee. Always before retiring to rest devote a little time to the reading of the Word of God."

General Rosecrans used to recite his rosary on the field of battle. He believed in praying to God for victory. He entered a Catholic church one day with his brother and prayed so fervently that he edified the brother so much as to cause him to inquire, and the result was that he became a Catholic, and finally a bishop in the Church.

Gen. Garfield wrote to President Lincoln extolling him. "Do you know," wrote he, "he is a Catholic?" Rosecrans gained the battle of Corinth—the first decisive battle for the North, then, for eight months.

Dr. Baude, late Vicar of Bath, Eng., was presented to Leo XIII. April 21, 1899, with Lord and Lady Brampton by Cardinal Vaughan, London. Dr. Baude and the Bramptons are recent converts. The vicar presented the Pope with his book written on his experiences in Anglicanism. It is a sincere and faithful account of his efforts to harmonize the tenets of Anglicanism with the history of Christianity. It was his failure to accomplish this that led him into the Catholic Church.

John Hiccocks was born in London about 1588. His parents, Thomas Hiccocks and Elizabeth Pridie, were Protestants, and he himself was brought up in the Calvinistic persuasion and in deep hatred of the Catholic Church. Having noticed in the corner of some square in London a statue of the Blessed Virgin, he one night engaged a workman to daub it with lime and mortar. His father was a merchant and shipowner, and when John was old enough he joined him in business. Once when on board ship a fellow-traveler, a man of rank, was found to be a Catholic. No sooner had John heard this than he assaulted the unfortunate man, and would have thrown him overboard but for the intervention of the captain. Years passed, and the same nobleman, happening to be in Brussels, entered the Carmelite Church and went into a confessional. What was his surprise when he recognized in his ghostly father the former bigoted Protestant who had failed to make a martyr of him!—Carmel in England. —————

The late Richard Malcolm Johnston, distinguished author and convert, held hopeful views regarding the conversion of America. In an account of his conversion, first published anonymously, and now reproduced over his signature in *Truth*, for the first time, he says: "Far the greater number of Protestants, devout, honest as the best, are kept out of the Catholic Church from ignorance of its doctrines, its history, the lives of its illustrious men and women, its saints and martyrs; its vast achievements throughout all conditions of its existence for the weal of the human race. Such as these need only information prudently imparted."

What first turned Mr. Johnston's face toward the Church was the fragmentary character of Protestantism in the light of the Bible, its doctrinal divergences and utter lack of authority, and the laxity of the sects regarding the sacramental character of marriage. "Denial of this last," he wrote, "is tending to make all clean minds aghast at its enormously multiplying foul dissolutions of families, the foulest of all forms of degeneracy."—Ave Maria.



Rt. Rev. Jas. Schucbach, D. D., Bishop of La Crosse, Wis.

If the Catholic religion is the surest, surely one should embrace it, and much more never abandon it to embrace a less safe one.

This simple argument, based on good sense, determined Henry IV., of France, to become a Catholic. A conference on religion was going on in Saint Denis, before the king and his court. On one side many Catholic doctors; on the other, the ministers Duverdier, Morlas, Salette, and some others.

The historian Péréfixe tells us that "The king, observing that none of the Protestant divines dared to deny that one may be saved in the Catholic Church, remarked: 'What! you are all of one accord in that there is salvation in the Roman Church?' 'Certainly,' rejoined the minister, 'provided a man leads a good life.' Then, turning to the Catholic doctors, 'Do you think, gentlemen,' he asked, 'that I can work out my salvation remaining a Protestant?' 'It is our belief, sire, and we solemnly profess it before you, that having once known the true Church, you must enter it, and that there is no salvation for your soul if you remain a Protestant.'

"Whereupon the king judiciously remarked, in addressing the ministers: 'It is then the behest of prudence that I should belong to the religion of the Catholics, and not to yours. For, you agree with them that in their religion I can be saved; whereas, in yours, I can be saved, it is true, in your opinion, but not in theirs. According to prudence, then, I must keep on the safest side.'"

And he became a Catholic.—Plain Talk.

Even since Saul of Tarsus was stricken down on his unworthy mission to persecute the Christians, the early Catholics, have persons formerly noted for bitterness to the Church become converts.

The Earl of Ripon, Grand Master of the Freemasons in Great Britain, studies how to reply to the strictures brought against the Masonic Order by the Pope, studies the consol-

ing dogma of Purgatory consequent to the death of a relative, and the result is he becomes a Catholic.

The daughter of William Johnson, the ranting, roaring leader of the Orangemen in Ireland, became a Catholic a couple of years ago, to the utter dismay and surprise of the political sphere in which he moved.

One of the bitterest opponents of the Catholic Church in the 19th century was Charles Kingsley, author of "Westward Ho," one of the sourest attacks on the Catholic clergy in fiction. His intense prejudice against the Catholic Church is now one of the traditions of the English Protestant world,* for he charged Newman with falsehood, and his malice was instrumental in drawing from Newman that famous book "*Apologia pro Vita Sua*."

Now Kingsley's daughter, "Lucas Malet," Mrs. St. Leger Harrison's pen name, has joined the Church of Rome.

And Newman himself—the great Newman—while yet an Anglican, at the age of twenty-eight, just after his appointment as vicar of St. Mary the Virgin, Oxford, opposed the re-election of Sir Robert Peel because that statesman advocated Catholic Emancipation.

THE LATE MARCUS DALY'S RETURN TO RELIGION.

Speaking of the early days of Marcus Daly, who died in 1900, the Montana "Copper King," the Intermountain Catholic says:

"Before leaving Ophir, at a mission given by the Paulist Fathers in that mining camp, in May, 1875, he attended all the services and before the close of the mission, severing his relations with a society condemned by the Church, he went to confession and received Holy Communion. His example at the time was most edifying."

"'Rarely,' said the priest who administered to his spiritual wants, 'have I seen any person making a mission do it so scrupulously exact as Mr. Daly. He not only shed tears, but embraced me with filial affection when it was all over.'"

"Through the grace of the sacraments his soft heart relented, and he then made his peace with God."

HOW A PROTESTANT MINISTER WAS CONVERTED.

Mr. C. C. Adams has been disclosing to the readers of an American daily paper, the *Hartford Times*, the reasons which induced him to leave the Episcopalian ministry and to join the Catholic Church, and judging by his statement, the Episcopalian bishops consider not what the clergy believe but what they preach. Mr. Adams in 1881 was the rector of a parish in an Iowa city. Two years later he found his convictions so strong on the subject of Transubstantiation that he felt he could not conscientiously retain his position. He resigned his pastorate, and wrote to Bishop Perry to "depose" him, so that he might be at liberty to earn his living in secular pursuits. The Bishop telegraphed to him to "hold on," sent him by express a copy of Littledale's "Plain Reasons," and wrote him a very kind letter in which he informed him that he could hold his views if he did not express them from the pulpit. Of course this inconsistency on the part of a gentleman who professed to be a religious guide had a decisive effect, and Mr. Adams was forthwith received into the Catholic Church. The truth is it is only by a studied vagueness and a spurious liberalism with regard to doctrinal matters that Protestant bishops retain many members of their flocks under their authority.—*L. Cath. Times*, May 11, 1900.

THE REAL PRESENCE AND CONVERSIONS.

The Catholic Missionary Union, which is hard at work in various parts of the United States, is gathering many converts into the Church, and our American Catholic contemporaries give interesting accounts of the incidents leading up to the conversions. A strong impelling motive is found to be the desire for the close union with our Lord which is afforded by the sacrament of the Blessed Eucharist. The Rev. Thomas F. Price, who has been lecturing in North

Carolina relates how he received a Methodist and his daughter into the Church. "There were two things, Father, which has brought me to the Catholic Church," said the male convert. "The first is the doctrine of the Real Presence. I know that this is peculiar, for no one in this country has had any knowledge of the Catholic doctrine on the point; I have always felt it to be as the Catholic Church teaches and I have tried to live up to it. This I have always done as a Methodist." Father Youmans, reporting on missions lately given in Illinois, records how one woman had longed for a union with Christ, and her father, a Methodist minister, told her to believe in Christ and His atonement. But this never was enough. The idea of the partaking by faith of Christ in the Lord's Supper seemed likewise unreal. The Real Presence as taught by the Catholic Church was the doctrine longed for unknowingly for years. And the longing was at length satisfied by reception into the Catholic Church.

A ROSARY CONVERT.

One afternoon last summer, Mr. P. H. entered a cable car. It was very warm; and, as soon as he was seated, his hand naturally sought his pocket-handkerchief. As he drew it forth, out with it came a small mother-of-pearl box. It fell on the floor, and in falling struck the spring. It opened and a Rosary tumbled out. The attention of everybody was riveted on the young man. He tried to look unconcerned and picked it up. He had not noticed a ministerial looking man near him, until he was greeted with: "You don't believe in that sort of thing, I hope?" Mr. H. at once recognized a Methodist minister whose sermon he had reported a year before. Not a Catholic, he did not believe in the rosary, but he had consented to carry this one because his sister, a convert, had begged him to do so. The minister's contemptuous tone aroused his spirit. If he didn't believe in it his sister did, and he immediately began to defend it and devotion to the Blessed Virgin. The minister waxed

wroth, and, baffled in his attempts to answer the defense, he resorted to personal abuse. "Of all reporters I ever met," quoth he, "you are the stupidest!" "And you," retorted Mr. H., "of all ministers I ever met are the most ignorant and most bigoted!" Noticing that in the heat of conversation he had been carried several blocks beyond his street, he alighted quite a changed man. His defence of Our Lady had won him an inestimable grace. Within a week he called on a priest and related the incident. His difficulties gradually disappeared, and now he is an ardent member of the one true Church, apparently through the incident of the rosary in the cable car.

HOW LORD RIPON WAS CONVERTED.

Lord Ripon, who was for some years viceroy of India, was formerly a Protestant, and Grand Master of the Freemasons. His conversion to the Catholic church was principally owing to the devotion towards the souls in purgatory.

His brother-in-law, Sir Vijner, was taken prisoner in one of his excursions by brigands, who carried him off, and refused to give him up without a ransom. Some of them pretended that the money had arrived too late, whilst others said that the prisoner had acted too proudly and daringly with the brigands. However this may be, the unfortunate gentleman was cut to pieces.

The news of his tragic death plunged the Marquis and Marchioness of Ripon into the greatest grief. They sought relief in their sorrow, and looked for it in their religion; but as the Protestant church was generally closed, and Lord Ripon wished, during the lonely hours of the evening to give vent to the feelings of his heart, which was crushed with sorrow, he went several times to the Catholic church. It was there he saw practiced devotion to the souls in purgatory, unknown to Protestants.

The consoling dogma revealed to him some of the sublimity and grandeur of Catholic religion, and so captivated

his mind that he acknowledged himself conquered by divine grace, and wished to enter the Catholic Church. Without delay he went to the Oratorian Fathers, was instructed in the true faith, and, renouncing his former errors, was received into the Church.

The Freemasons were indignant because they lost in him a protector and a powerful guide. Lord Ripon afterwards became minister of the English colonies, and has rendered the greatest services to the Catholic Church by his influence and by his immense riches.—Exchange.

CHILD CONVERTS THE FAMILY.

The following story bears out the truth of the adage that good example, even shown by little ones, can sometimes effect wonders. Some months ago a little girl of non-Catholic parentage was sent to a Preston Catholic girls' higher grade school, in London, Eng., and among other subjects she learned the Catholic catechism. Anxious to acquit herself with honor at the examination, she requested her father in the evenings to test her in religious knowledge by getting him (catechism in hand) to put the questions before her. After a time her father (who had attended no place of worship for some years) began to be religiously impressed, and at last informed his wife of his determination to attend some place of worship on Sundays. His wife, of course, suggested a non-Catholic church, but her husband said he would go to the neighboring Catholic church and Mass and hear a sermon. The Sunday following his wife accompanied him, and this went on for several weeks. Meanwhile the child (who was the cause of this change in her parents) became distressed because her classmates were going to make their first communion and she could not. Both father and mother took the child to witness the first communion function, with the result that the father promised his little one that she should be instructed and have the privilege of making her first holy communion on the earliest possible occasion. Last week not only did the

little child have her sacred wish gratified, but she received holy communion along with her father and mother, while the younger children have also been received into the Catholic Church.—*Sioux City Weekly*.

HOW CONVERTS COME.

The Rev. James B. Donelan, formerly pastor of a church in Washington, D. C., left in a diary or chronicle an account of a learned judge in Washington who became a convert to the Catholic Church through hearing sung the "Preface" at a high Mass, in one of the city churches; a young lawyer of Ohio, was converted by a discussion between an over-zealous Protestant and a Catholic in a railway coach; a prominent gentleman in the city of Washington became so indignant and disgusted at the unmerited abuse heaped upon the Church of his Catholic wife by a Presbyterian minister that he seized his hat, left the church, and some time afterward became a Catholic; a young gentleman in Baltimore, who was studying for the Protestant ministry, bought a Catholic book by mistake at a second-hand book store and through its instrumentality became a devout Catholic; a priest, accompanied by a seminarian, on a mission journey in Indiana, sought lodging for the night at a house in which was a lady on her death-bed prayed to God to enlighten her as to the true religion in the midst of so many conflicting sects, and before morning she died in peace of soul a member of the one true Church; a priest now in the Indian Territory was converted in his boyhood by reading a scrap from a Catholic periodical, picked up from some waste-paper; a member of the Masonic fraternity was, to our personal knowledge, converted to the Catholic Church by a discussion that he accidentally overheard between a Protestant zealot and a Catholic who could not well evade his questions. We could continue the list if we had time to recall similar instances in our own experience or that had come to our knowledge.—*Southern Messenger*.

GEN. ROSECRANS CONVERSION: HOW IT CAME ABOUT.

Gen. Rosecrans told Mother Russell, the pioneer Sister of Mercy of California, the following as to his conversion to the Catholic faith. Rosecrans and a brother officer were one day walking; the road was in a horrible condition, and, at one point where it was particularly bad, a plank had been laid for foot passengers. Just as he and his companion got on it they perceived a poor man coming towards them and nearly half-way over; but as soon as he saw them back he walked to allow them to pass. The general turned to thank him for his politeness, and, seeing he carried a peddler's pack, asked what he had. The man replied: "I am selling Catholic books." It seems that the general had often heard that Catholics had some dark secrets which they kept to themselves, so he said to his companion: "We have heard awful things of the papists, let us see what they have to say for themselves." So saying, he bought the "Catholic Christian Instructed" for himself and some other book for his friend, and you will say they studied their lesson well when I tell you the second officer is now a Paulist Father, Rev. George Deshon, and Gen. Rosecrans is ever since a practical Catholic, and brought up his children the same; his eldest son died a Paulist Father a couple of years ago, and two of his daughters joined the Ursulines.

He was married at the time he became a Catholic, and his wife felt his change of religion deeply and seemed determined to supply or rather atone for his defection by increased zeal; but before many years she, too, opened her eyes to the true light and went hand in hand with her husband in all good deeds.

A CONVERT'S REASON FOR JOINING THE CATHOLIC CHURCH.

Rev. C. R. Chase, late Vicar of All Saints', Plymouth, Eng., was received into the Church in 1900, by Father Vassall, C.S.S.R. He was on the Council of the English Church

Union until he resigned his position before being received and some years ago he was for a time Master of the well-known High Church "Society of the Holy Cross."

The prominent ex-rector issued from Hardwiċk Villa, Bishop Stortford, a statement of his reason for leaving the Church of England and joining the Catholic Church. The following is the full text:

So many kind friends have written to me about the step I have taken in submitting to the Church in communion with the Holy See, that I have felt constrained to draw up this short statement of my reason for doing so.

I have for long held and taught that the Pope was to the universal Church what the Archbishop of Canterbury is to the Church of England. That is that he has a primacy of order. And I supposed that primacy to have been given to him by the Council of Chalcedon, though I was puzzled as to expressions used by Fathers of the Church before that time; indeed the very expressions used by the same Fathers of Chalcedon immediately they heard read the Tome of St. Leo the Great, "Peter has spoken by Leo," pointed to their recognition of St. Leo as St. Peter's successor. And if we go back to the Ecumenical Council next before Chalcedon, over which St. Cyril presided, we find from his letters to Rome in regard to the heresy of Nestorius and from the Pope's letters to him, that he presided as delegate of the Holy See. Indeed, Pope Celestine himself condemned Nestorius independently of and before the Council of Ephesus had assembled, as indeed Pope Leo condemned Eutyches, and as long before St. Innocent the First had condemned Pelagius. St. Cornelius condemned Novatian in 254, and Pope Zepherinus Montanus in 215, all without any Ecumenical Council at all. The Council of Ephesus in condemning Nestorius declared that it did so "*per sacros canones et epistolam S.S. Patris Nostri Coelestini Romæ Ecclesiæ Episcopi*," and the Council of Chalcedon in condemning Dioscurus, says of him, "*Contra ipsum, cui vineæ custodia a Domino commissa est, extendit insaniam*"

that is against the Pope—see Hefele French edition, vol. 3, p. 190. And remember these were Fathers of the Eastern Church who were speaking. But Irenaeus had long before said, “Ad hanc enim ecclesiam propter potentiorē principatitatem necesse est omnem convenire ecclesiam.”

Speaking of the Roman Church, each of the four great Latin Doctors says some strong things in support of the Papal claims. St. Augustine, not indeed using the exact words, but expressing the sense of the words attributed to him, “Roma locuta est, causa finita est.” St. Ambrose wrote, “Ubi Petrus ibi ecclesia.” St. Jerome, writing from Palestine to Pope St. Damasus, says, “He who eateth the Lamb out of thy house is profane.” St. Gregory the Great, the Apostle of the English, because he sent St. Augustine of Canterbury to convert our Saxon forefathers, says, “*Meus honor est honor universalis ecclesiae. Meus honor est fratrum meorum solidus vigor. Tunc ego vere honoratus sum, cum singulis quibusque honor debitus non negatur;*” and yet he is often quoted against the claims of Rome because of his teaching concerning the claim of the Patriarch of Constantinople, John the Faster, to call himself universal bishop.

But the Pope had been called Bishop of Bishops long before by Tertullian in the Third Century. St. Cyprian again, who is so often quoted, in consequence of his erroneous opinion concerning heretical baptism, as against the universal jurisdiction of the Holy See, says, “*Deus unus est et Christus unus, et una Ecclesia et Cathedra una super petram, Domini voce fundata.*” St. Cyp. *De Unitate Eccles.*, c. 4. This does not look like a mere primacy of order, it can only refer to a primacy *de jure Divino*, essential to the unity of the Church. For why did St. Cyprian teach there was a “*Cathedra una super petram in Ecclesia una?*” He tells us in another place, Ep. 40, ad plebem n. 5, writing on our Lord’s words, “Thou art Peter,” etc., *Ego dico tibi, inquit, quia tu es Petrus—super illum unum aedificat Ecclesiam suam, et illi pascendas mandat oves suas, et quamvis*

Apostolis omnibus, post resurrectionem suam parem protestatem tribuat et dicat 'sicut misit Pater,' etc., tamen ut unitatem manifestaret, unam cathedram constituit."

And is it not true to-day that outside communion with the See of Peter no unity is to be found? "I have prayed for thee that thy faith fail not." He said this: "Whose prayer is heard in that He feared." Has that prayer been heard if the words which follow "Strengthen thy brethren" do not apply to St. Peter and St. Peter's successors? Just as our Lord's words to all the Apostles. "He that heareth you heareth Me," apply to the successors of the Apostles. How often as an Anglican have I taught this, but what successor of the Apostles did I hear speaking to me as if it were the voice of Christ? I used to assert that these words applied to all the bishops speaking together, but have the bishops of the Catholic Church ever spoken so as to be heard by the Church as Christ's voice speaking except when united to the See of Peter? And is it possible, however much an Anglican may appeal to the Universal Church and may say that he is willing to do so, for him to hear her voice as the voice of Christ when she speaks? Can such an imaginary Church speak at all? "If he hear not the Church let him be as an heathen man and a publican;" but how harsh the words of our Lord sound, indeed how unmeaning, if there be no living Church whose voice we can hear. But it may be said by some I hear the voice of Christ speaking to me by my own bishop. Does a clergyman hear the voice of Christ, when his Bishop tells him to do or not to do what he in the exercise of his private judgment believes to be contrary to the teaching of this imaginary Church which cannot speak? Does he hear Christ speaking by the voice of the archbishops of Canterbury and York? If they are successors of the apostles having a primacy over the dioceses of England, Christ speaks to him by them. To say this seems like talking nonsense. Why? Because outside the communion of St. Peter's successors all is confusion. Nor is it to the point to say that bishops have been heretics be-

fore. When they were so the Church repudiated them. Nay, when Nestorius preached his heresy that Mary was not the Mother of God, a layman denounced him in the very church itself as a heretic.

Surely the great Petrine texts must have some meaning. How terribly in the past one has slurred over them. In each of them "Thou art Peter, I will give thee the keys of the kingdom of heaven," "Whatsoever thou shalt bind," "Whatsoever thou shalt loose," etc., "Strengthen thy brethren," "Feed my sheep," "Feed my lambs," St. Peter is given an office distinct from the other apostles. Hear St. Eucherius, of Lyons, a fifth century Father on the "Feed my lambs, tend and feed my sheep," "*Prius agnos deinde oves commissit ei; quia non solum pastorem sed pastorum pastorem eum constituit. Pascit igitur Petrus agnos pascit et oves; pascit filios, pascit et matres, regit et subditos et prelatos.*"—St. Leo Sermon IV., gives the same interpretation, so does St. Ambrose, and Bossuet, Gallican though he was, says much the same.

What I feel about myself is that in the past I put on one side and passed lightly by passages from the Fathers, and I fear also texts of Scripture which refer to St. Peter and the See of Rome. How constantly and for how long have I prayed for the unity of Christendom. But how shocking it is to think that the Church of Christ can be broken up into three or any number of parts. If the Church be not one, then Christ's prayer, "That they all may be one as Thou, Father, art in Me, and I in Thee, that they also may be one in Us," has not been heard. Surely the Church of England is not one with the Church of Rome—as Father and Son are one. "I and My Father are one." How then can there be one Church, but in communion with one Head on earth, the Vicar of Christ, the Supreme Pontiff? How otherwise, in what other theory of the Church but in the teaching of the one Church, Catholic and Roman, is one religion taught.

To me it was a strange sensation as well as a great joy when I went to see my bishop, after I became a Catholic,

to know that I was of the same religion as my own bishop. It was a condition of things I had never experienced before. Yet the unity of the Church was to be, as our Lord prayed, the very mark of His Divine mission, "That the world may know that Thou hast sent Me."

Rev. C. R. Chase was ordained priest at Rome in May, 1901.

MISCELLANEOUS ABOUT CONVERSIONS.

Mr. C. Meenacshaya, an ex-judge and one of the most prominent Brahmins of the Mysore Province, India, has joined the Church.

The Princess Salm Salm who traveled through the west in 1900, and spent some time in Des Moines, was received into the Catholic Church by the Rev. J. F. X. O'Connor, S. J., at St. Francis Xavier's Church, New York, the same year.

Mother Magdalen Taylor, England, founder and first Superior-General of the Poor Servants of the Mother of God, died 1900. She was a convert to the faith and an intimate friend of Lady Georgiana Fullerton.

The Saturday Evening Post is authority for the statement that Mr. Henry Harland, author of "The Cardinal's Snuff-box," has joined the Church. From one who lately met Frederic Harrison we learn that he has a son who is a Catholic.—Ave Maria.

The brother of the late Marquis of Queensbury is the Rev. Lord Archibald Douglas, a Catholic priest who now devotes his life to the care of orphans. Father Douglas, his sister, Lady Gertrude, his mother, the late Marchioness of Queensbury, and his brother-in-law, Sir Beaumont Dixie, were all converts from Calvinism. But the late marquis was a blatant infidel as well as the patron saint of the pugilists.

During the celebration of the fiftieth anniversary of St. Brigid's Church, New York, in 1900, there sat among the people a clerical looking gentleman clad in the habit of a Franciscan. He was Brother Augustine, of the Ritualistic Brotherhood at Verplanck's Point. The Rev. Dr. McSweeney, thinking he was a real Franciscan invited him to the sanctuary. But Brother Augustine demurred, said that "he was quite comfortable where he was, and begged to be excused." Not many weeks afterwards he was received into the Church by the Paulists. He was one of six Episcopalian Brothers, who conducted a religious establishment at Verplanck's Point. Since the reception of Brother Augustine two others of the six have been received and a third is under instruction.

Miss Eugenia Washington, who died in 1900, in Washington, was one of the few remaining relatives of George Washington. Some thirty years ago, Miss Washington, while visiting relatives in Louisiana, attended a Catholic mission held by the Paulists in a neighboring church and after careful study joined the Catholic Church. She spoke of the step she was about to take to a clergyman of the Episcopalian church she had been attending. He was somewhat shocked and advised her to reconsider. She said, "Oh! no, I must act up to my convictions, and," she added, laughingly, "I shall pray hard that you may be given the same grace." She returned home and some years later had the gratification of meeting her former pastor as a prominent lecturer of the Catholic faith.

A strange story of the conversion of a Jewish rabbi is related. Becoming involved in a controversy, the rabbi, whose name is Tisman, undertook to overthrow Catholicity by making a close study of its teachings. The result was that he accepted the Divine character of the Church established by Christ and eventually became a Christian and joined the Franciscan order. Early in 1900 his sister.

distinguished as a physician, also entered the Church and became a Franciscan nun. The conversion of the two illustrious Jews has caused a profound impression throughout Hungary.

A conversion is announced which should have considerable influence on the movement towards reunion amongst the churches of the East. The patriarch of Antioch, has, according to the Paris "Univers," informed Mgr. Hebra, that Mgr. Boutros (Peter) Sohdo, Syrian Jacobite Archbishop of Homs, Hama and Sadad, along with many of his clergy and people, has been received into the Catholic Church. As other bodies of schismatics were in friendly relations with the Archbishop. It is to be hoped that his action will have its influence with them. As it is, the conversion of so many will bring joy to the heart of Pope Leo, who has labored so long for the reunion of Christendom.

That great missionary, Rev. A. P. Doyle, Paulist, has this to say relative to conversions:

One of the principal means of holding Protestant bodies together is the social bond. The fact of the matter is, so much has this social factor entered into the life of the churches that there is little else left. They have become social clubs. When one disentangles himself from all these obligations and side functions and for conscience sake comes back to the old Mother Church where, after all, it is the religious element that is cultivated and the social side ignored, he is impressed with a sense of utter loneliness.

A very highly educated convert said to me the other day—she had been a Catholic but seven months—"Oh," she said, "I have been afflicted with utter desolation since I became a Catholic. If I go into a Protestant church some one always comes to speak to me, invites me to a festival and makes me feel at home, but since I have been going to the Catholic church no one has even so much as spoken to me. I go to Mass every Sunday because I know it is my

duty, and I come away with a sense of having done what I should for God. There is not one bit of human comfort in it all for me. All my friends go elsewhere, and they who still think I am sane tell me of the charming people they meet and of the agreeable chats with their clergyman, but I have to tread my path alone. I do not in any sense regret the step I have taken, and God very largely makes up to me of His own sweetness for the human pleasures I have left behind, but I see no reason why there should not be a few more attractions from a human point of view in becoming a Catholic."

Lavater, a Protestant minister, in his "Letter to the Count of Stolberg," convert in Germany, remarks: "The Catholics have saints, I cannot deny it, and we have none; at least none that are like the Catholics."—Plain Talk.

To a prominent American citizen who, in answer to eager inquiries, confessed that he knew little about Dr. Brownson, the convert, Lord Brougham said: "When you return to the United States, I advise you to make the acquaintance of the greatest of your countrymen."

Lord Spencer in religion is Father Ignatius. While yet a Protestant, he endeavored to prevail on the Protestants of all classes to pray for the conversion of England, on condition, however, that if the Catholic Church was that of Jesus Christ, the Lord would vouchsafe to bring England back to that Church. After becoming a Catholic he continued with a persevering zeal in this crusade of prayer, which has been the source of so many graces to his country. (See Catholic World, New York, July, 1867.)

In Switzerland, Charles Louis de Haller, a patrician of Berne, and member of the Supreme Council, is one of the most illustrious Protestants that became Catholic in that confederacy. Like the majority of all those I have named



Rt. Rev. John S. Foley, D. D., Detroit, Mich.

above, he had the honor of being persecuted, deprived of all his titles and offices, and lastly exiled by the Protestants, whose tolerance is ever of the same stamp, whenever they can have their own way.

Haller's conversion was followed, in Switzerland, by that of the Ministers Esslinger of Zurich, Pierre de Joux of Geneva, and of the illustrious ecclesiastical president of the Consistory of Schaffhouse, Frederic Hurter. He made his profession of faith in Rome, in 1844, having for his godfather the great painter, Overbeck, himself a convert of some years' standing, whose life and virtues have been the object of so much edification in the Eternal City.

The Protestant Episcopal bishop of North Carolina, Dr. Ives, became a convert. It is well known how highly esteemed he was for his excellent character, learning and science. He sought the truth with an honest heart, and, as he found it, he abandoned all to possess it. The Protestant bishop gave up his opulent bishopric and undertook a journey to Rome, to throw himself at the feet of the Sovereign Pontiff. On the 26th of December, 1852, he made his profession of faith in the Pope's private chapel. Throwing himself on his knees before the Holy Father, he presented to him the ring and the seal—the insignia of the eminent place he whilom occupied among the Protestants—and as he surrendered them with the cross he wore on solemn occasions, "Holy Father!" he said with tears, "here are the marks of my rebellion!" "They shall be henceforward the token of your submission, and as such go and lay them on St. Peter's tomb," replied the vicar of Jesus Christ.—Plain Talk.

Capt. Arthur S. McKinley, first cousin to President McKinley, February, 1900, was received into the Catholic Church, or rather, he returned to the faith of his fathers. His and the President's grandparents were Catholics.

A missionary writing from Teheran to the Bombay Catholic Examiner expresses his belief that the hour has struck for a great return to the Church of the schismatic Armenians in Persia. 'The conversion of the vicar-general of the 'Gregorian' bishop of Tauris, a city as large as Teheran, has been followed by other indications. Fifty Armenian families in Tauris are only waiting for a priest to become Catholics at once. A village near Urmiah—the birthplace of Zoroaster, by the way—of two hundred inhabitants is begging for a Catholic priest and school. In the plain of Salmas five or six villages are likewise eager to be received into the Church.'

We sometimes hear it said that Catholic truth excludes freedom of thought—that membership in the Church would be loss of freedom. Let us see. When a boy learns arithmetic he loses his former ignorant freedom of thought, he forever commits himself to admit that 2 and 2 are 4 and 9 times 9 are 81. Now that the boy thinks correctly he does not still lament his loss of freedom.

Mrs. H. L. Carpenter, a convert from Episcopalianism, writes: "I loved the Church long years before I claimed her as my mother. 'Glorious faith! beautiful belief! happy reality! What starvelings are they who have to struggle on through life's endless trials without thy abundance of blessings, thy life-giving sacraments. Oh, holy, blessed and glorious Catholic Church.' I was born of Quaker parentage. My honored mother was a preacher, but of our own immediate family, which was large, I, the baby, am the only one to whom this divine blessing has been given: Oh, how incomprehensible are His judgments, how inscrutable are His ways."

Mr. and Mrs. Wadsworth, Chicago, were talking with an Iowa priest in the courtyard of the Hotel London and Milan in the city of Paris, Sept. 18, 1898. In a few days

afterwards the commissioners who were to sign the treaty of peace of the Spanish-American war were to meet in that city. The conversation turned upon religious topics. "Well," said the lady, "if ever I and my husband make up our minds to become members of any Church it will be the Catholic. But then there is that strange business, confession, which I fear I can never believe in. How can you," she continued, still addressing the priest, "being a mere man, a human being like ourselves, forgive the sins of your fellow man?" "Not as a mere man, madam, but as a minister of Christ, do I exercise the power conferred upon me," was the reply. "Your husband being a mere American citizen does not represent and act for the president here?" "Of course not." "Well, let us suppose that when this commission sits that one of the commissioners gets sick and cannot act as commissioner, and suppose that the president wires your husband to act in his place, would not your husband be empowered and authorized to act for the president. Would you deny his authority?"

The illustration was so appropriate that Mr. Wadsworth laughed and nodded his approval while the lady kept silent.

Marion Crawford, the eminent novelist, received his education in the University of Cambridge, Eng. He is a convert to the faith.

We should all, clergy and lay people, ask ourselves this question: What are we doing to greatly advance the interests of our Church? We are only passing through this world once.

The Catholic church of the Transfiguration, of New York, identified with the reception of Dr. De Costa into the Church was once an Episcopal church, and Dr. De Costa called attention to the fact that since the Roman Catholics moved in no less than twelve Protestant churches had abandoned the densely populated district comprised within a radius of five blocks.

The Rev. Walter Elliott, the eloquent Paulist missionary, returned May 28, 1899, to the church of his boyhood to preach a sermon on "Catholicism in Detroit." Father Elliott amongst other things said:

"Catholicity in Detroit began with the era of Marquette, the Jesuit missionary. Our pioneer age is golden with martyrs' crowns. No man could say, "The Lord is my portion," more truly than the missionaries to the North American Indians; the wild beasts of the woods were not less untamed, and were often better company to civilized beings than the men of the savage tribes that roamed the wilderness of the West. The worst savages ever known were those who devoured the heart of Isaac Jogues and drank the blood of John Breboeuf. But, as to St. Paul there was neither Jew nor Greek, so to our early heroes there was neither French nor Iroquois, but all were alike immortal souls purchased by the same Redeemer's death.

"When this town was settled, in 1701, France was at the height of her splendor under Louis the Great, and the missionaries who bore the cross of Christ into these wilds were at a level with the highest civilization of their time. They loved the howling wilderness of Michigan better than the gilded salons of Versailles, for they were devoted to immortal souls and were true members of the international Church.

Father Cusack, of the Paulist Apostolate to non-Catholics, writing of the mission at Yonkers, states that fourteen converts were made. And as a further illustration of the interest taken in that mission, that a pillar of one of the Protestant churches took up the collection in that "Roman" edifice. If the steady undercurrent of very tolerant religious feeling toward Catholic teachings was manifested by such an outpouring of non-Catholics in Yonkers, in proportion Tottenville displayed numerically and enthusiastically even more good will. Here, in staid, sober Staten Island, the workings of the Spirit showed strange

results. One cross-grained husband objected strenuously to his Catholic wife attending the mission, but finally—who knows how?—started himself to assist at the non-Catholic service, and after one visit was the first to appear at the church door every evening after that—a clear case of “Barkis is willin’.” Nor can it be explained clearly, except on the broad grounds of muscular Christianity, why one Protestant who did attend should run to fisticuffs with another Protestant who did not attend because the latter said something disparaging about Catholic doctrine. Or again, you may rejoice to know that another convert, who had been an Episcopalian but had become an infidel, as he said, should have asked to have the privilege of a public baptism and profession of faith in order to make public reparation for his scandal. These and a few other racy incidents would convey to you the extent of the enthusiasm at Totenville, but space forbids further recital.

A TOUCHING EPISODE.

I took dinner last evening in company with Archbishops Ireland and Kain at the handsome Paris residence of Mr. and Mrs. Bellamy Storer. The readers of the *Watchman* are aware that these two distinguished Americans are converts. Mr. Storer served three terms in Congress; was minister to Brussels, and is now Minister to Madrid. They are most accomplished and polished people, and as simple and affable as they are accomplished. At dinner Mrs. Storer told us that she had an audience with the Holy Father recently and was presented as a distinguished American convert. The Pope asked her how she had become a convert. She told him with the simplicity and candor of a child. She said she had been an Episcopalian all her life; but that her religion ceased to afford her any comfort. She was living in Washington; her husband being a Congressman. Some friend invited her to go out to the Catholic University to hear Archbishop Keane, who was then rector of that institution. She went and listened

to a discourse of an hour and half on Leo XIII. and the Labor Question. She was very much impressed and came again and again to hear the eloquent expounder of the social teachings of the Sovereign Pontiff. She asked for books; began to read and in a few months asked for baptism. Herself, her husband, her daughter, since married to a French nobleman, and her son, now attending a Catholic college, are all devout Catholics—all owing to the teaching of Leo XIII. as propounded by Archbishop Keane. She said the Holy Father was very much pleased and seemed much affected by the incident. The number of Archbishop Keane's converts are legion and they are all devout and sincere Catholics.—Rev. D. S. Phelan, correspondent of the Watchman during the Paris Exposition.

THE SECTS AND THEIR VOTARIES.

The Methodist conference in England on two occasions (1793, 1794) forbade its preachers to assume the title of "Reverend."

Lord Halifax, the leader of the High Church party, writes to the Pilot that "the laity will not consent to run the risk of dying without the Sacrament. Reservation cannot be given up."

Can we not apply terms correctly, beginning this Twentieth Century? Why then not call Edward VII., in view of his Parliamentary oath, an "abjurer" of the faith instead of "defender"?

The Ecumenical Conference on Missions that assembled in New York in April, 1900, showed that it was puerile and an imposition, by not stopping the injuries that its members by Higher Criticism were inflicting on its only missionary medium—the Bible.

Shortly before Christmas, 1899, the colored Methodists held a convention in Milwaukee, Wis. From the enlight-

ened proceedings of those darkies we read this "sparkler": Committee begs leave to submit the following resolution on education:

"Resolved, That everyone who makes application for papers to preach the gospel should have some education."

"The Pusey House," which was founded at Oxford, England, in memory of Dr. Pusey, has become the focus of Germanizing treatment of the Holy Scripture, which is known as "the new criticism."

There is a new Protestant sect over in Ottawa, Can. Its leading and distinctive doctrine is that every hog has a devil. These Scrofulites think it their mission to kill all the hogs they can find. Their neighbors object to this result of private judgment and its application to their pigsties, and as a consequence the Scrofulites are "persecuted" by the civil authorities. Other Protestant sects may object to this latest development of Bible and private judgment, but they must not forget that these Scrofulites are their brethren, inasmuch as it was following the Protestant rule of faith that led them to following the hogs.—New York Freeman's Journal.

Among the curiosities of religion is a movement reported to be in existence in a remote part of Georgia, near Demorest. In a letter to the Rev. Lyman Johnston, editor of the Toledo Stumblingstone (itself worthy of notice from the student of religious phenomena), a correspondent writes:

"The worst heresy and the wildest fanaticism I ever saw in my life is raging in this region. It is the Fire-Baptized Association. They are holy rollers and dancers. They boast of five distinct works of grace: (1st) conversion; (2) sanctification; (3) baptism with the Holy Ghost; (4th) baptism of fire; (5th) the heavenly dynamite. Free Methodists are nowhere compared to this. H. I. Irwin, of Lincoln, Neb., is the progenitor of this latest travesty on true

religion. The thing needs to be probed with the sharp sword of truth. Yours in His name."—*Lit. Digest* (Prot.)

Governor Rollins, of proclamation fame, Thanksgiving, 1899, went down from New Hampshire to Boston to address the Ministers' Union, and this is what he told the brethren: "You clergymen are no longer the spiritual guides of the people, who now follow the religion of the newspapers." The Governor also repeated his assertion that rural New England is being deserted by the sounder class of people, but that immigration may yet save the country districts. "The increase of foreign population is a gain rather than a loss to the country town," he said; "for it brings in new blood, so greatly needed; and the people are usually strong Catholics, not irreligious. Their increase is a favorable element."

In April, 1900, was held a so-called Ecumenical Conference of Missions in New York. Two thousand delegates were present, representing nearly every Protestant body in the world. That conference did not merit the name. It had only a negative foundation to work upon. It had no connection with previous councils and conferences that truly merited the name. It was merely bombast, wind, resembling a big balloon suspended in air with no solid foundation.

J. K. Graves, in his "Great Iron Wheel," published in 1856, says of the founder of Methodism: "He was a most violent opposer of our fathers in their struggle for independence. He was a most bitter maligner, asperser and libeller of the character of our revolutionary heroes and patriots. . . . Mr. Wesley wrote and preached in scorn against all the principles of liberty for which Hancock, Washington and Jefferson contended, and did all in his power to counteract the influence of American and British mind—did all in his power to urge on the mother country to crush the infant colonies, and destroy the traitors and rebels

—he did all that he could by his pen and mighty influence over American Methodists, to encourage them to aid the Tories, or remain true to England. It is not strange that all the Methodist preachers in this country were Tories, and either returned to England or took refuge among the Tories. Ashbury concealed himself among the Tories of the State of Delaware.”

J. L. Graves, the writer of the above statements, was not a Catholic. He was a Baptist. What we have quoted is found on page 154 and 156 of his book. In proof of what he says he quotes from and refers to Wesley's sermons and letters.

We always regarded Queen Victoria as a Protestant. But it seems that although she took an oath at her coronation to uphold the Protestant religion, yet she was a Catholic, but of course not a Roman Catholic. This strange fact is revealed in the Catholic Champion, a Protestant Episcopal newspaper. (February, 1901). “The queen never was a churchwoman at heart; yet it pleased God, during her reign, to give the Church of England many great and noble bishops. And one may well believe that the queen's personal piety and strong sense of duty were made instrumental for blessing to the Church despite her Protestant leanings. In very truth, in her way, therefore, she was a defender of the faith. May she rest in peace.”

If Victoria were a Catholic and take that Protestant oath, then she died a perjured Catholic, and she cannot rest in peace.

Some of the delegates to the Ecumenical Conference held in New York, May, 1900, were humoristic. At one of the last sessions the Rev. W. E. Barton, who hails from old Kentucky, was giving an account of uncivilized life among American citizens to a group of home and foreign missionaries, including representatives from China, India, Japan and Corea. Brother Barton knew his subject like a

book, and waxed eloquent in his description—his listeners becoming more and more amazed at certain things which he did say; for instance, that the mountaineers in some regions of Kentucky always carry their guns to church with them. They don't go to church often, it is true; but when they do go they go armed, "to avoid trouble." An eye for an eye and a tooth for a tooth is the law with these gentle Christians, as with the Hebrews of old. When Brother Barton had concluded his remarks, one of the foreign missionaries was moved to observe fervently that he was glad the Lord had called him to the comparatively civilized field of interior China. At which several of the brethren sardonically smiled and began to search for their hats and umbrellas.—Ave Maria.

In 1899 General Booth declared he had 2,500 officers of the Salvation Army in missionary work in Europe, a mission being established in every important town. One of General Booth's comrades was recently asked by a professor of theology, "How can you wonder at the want of an efficient clergy when, of six professors of theology at our university, I am the only one who believes in the divinity of Christ?" And the General quotes another professor in "one of the largest universities of our country" as saying to himself personally: "Half our divinity students are skeptical, which is about the same proportion as prevails among the professors who instruct them in theology." Now see the black hypocrisy of those professors and army students. Why does not General Booth make his home staff Christians? And what an awful crime for those Salvationist hypocrites to visit Catholic countries to rob them of salvation in Christ?

REUNION OF CHRISTENDOM.

Postulates.

Let those undisputed facts be granted:

The Church of Christ is the one established by Christ, and completed at Pentecost.

The Church of Christ, the Gospel Church, is the one identified with Peter.

The Church of Christ is perpetual, and hell's gates shall not prevail against her.

The Church of Christ is the historic Catholic Church, the Apostolic Church, that has existed uninterruptedly from Apostolic days to the present time.

This Church of Christ, founded by Him, the custodian of His teachings, the inheritor of His promises, the dispenser of His mysteries, the authorized teacher of all nations and protected against error, this first Church existing since the days of Christ, must be true, else there is no true Church.

From these Postulates follow these deductions:

It is not correct to say a Christian Church, but *the* Christian Church.

It is not correct to say that any sect hostile to Peter's successors, is belonging to this true Christian Church.

It is not correct to say that rebellious sects are perpetual or are promised immunity against error, or have those channels of graces called Sacraments.

It is not correct to say that any sect that has sprung up since apostolic days, especially during the past three or four centuries, can possibly be the historic or Apostolic Church.

And it is not correct to say that the Lutheran is the Christian Church or a part of it. The same may be protested of the Methodist or any other of the sects. For as we have seen no one but Christ can establish a Christian

Church. Neither can any such men reform the Church in doctrine, for they have no right, nor power, nor authority to do so.

One Kingdom of Christ and one man specially entrusted with the keys of that kingdom.

Simon, the confessor of the faith divinely revealed to him, became Peter, the rock of the confession, the Rock-Man.

Cepha in the Syro-Chaldaic is translated by Petros in the Greek and Petrus in the Latin. They are all the same word.

"One Lord, one faith, one baptism." In the light of this guiding text, what are we to think of those preachers who profess another faith, nay, varieties of faith?

"One Lord, one faith, one baptism." So does the Catholic Church teach. She has her uniform series of creeds to express this one faith. Protestantism has several to profess a variety of faith.

"One Lord, one faith, one baptism." A creed is a formula of faith. What are we to say about those various conflicting creeds that abound? "Beware of false teachers," was the solemn warning of the Savior.

"One Lord, one faith, one baptism." Hence you are not a real Christian if you believe that there are two faiths, that is, two formulas of faith or creeds at variance with each other. We make this remark for the benefit of those whose motto is "One religion (or formula of faith or creed, or Church professing such creed) is as good as another."

What a wonderful sight to see Christ, the Savior, the Living God, praying for a mere man. "But I have prayed for thee" (Peter).

The same word for Peter and rock, Cepha, or Kepha, is given in the Syro-Chaldaic, Arabic, Persian and Armenian versions of this text. (St. Matt. xvi., 18.)

Christ constituted Peter chief pastor, chief shepherd, and commissioned him to feed the whole flock. The flock is fed from the See of Peter. But Episcopalians are not fed from that See, and therefore they must be spiritually famishing.

To hand over the keys of the Kingdom of Heaven to any earthly prince will be black treason. The treason of Benedict Arnold would be light in comparison to it. And this is what Episcopalians tried to do as far as in them lay when they declared the sovereign the head of their Church.

The delivery of St. Peter from the prison in Jerusalem was miraculous. He was freed from prison to go found his See in Rome.

The Kingdom of God on earth is the Church. And yet Protestantism would have in this kingdom vicegerents deadly opposed to each other; various and conflicting laws and beliefs in it; hostile governments in it; in fact, everything contrary to our idea of a kingdom.

Christ established a kingdom, not kingdoms, a Church, not churches. He did not establish national churches or various kingdoms, but He told the one society or organization He established to go into all nations to teach all nations.

"Go into the whole world and preach the gospel to every creature."

Our Lord used the language of a king in establishing His kingdom, the Church.

Christ requires his followers to listen to His Church. He does not add that if you do not hear this Church, you can hear some other. Oh, no!

On one side we have: "Thou art the Christ, the son of the living God."

And on the other: "Thou art Peter and upon this rock, etc." These words and those that follow are addressed to Peter.

* * *

The words Christ used to Peter have the same meaning as if He said: "Thou art Rockman, and upon thee as Rockman I will build my Church."

Or as He could say in French: "Tu es Pierre, et sur cette pierre, je batiрай mon Eglise."

Or, as Christ is said to have really spoken: Thou art Cepha, and upon this cepha I will build my Church.

Papal supremacy is the result of Christ's command and the obedience of the faithful.

No Christian would dare to allude to Christ as a foreign spiritual authority, neither should any one refer to His Vicar, His Vicegerent in Rome, as a foreign spiritual authority. Christ's kingdom that He established on earth was to be spread throughout the world, it was to be that mighty tree from the mustard seed. The seat of government was to be foreign to no nation within that universal empire, just as the trunk was not foreign to any of its branches. Hence, when Episcopalians or other Christians reject the authority of the Head of the Church and refer to him as a foreign spiritual authority, they only display their ignorance or declare that they are outside of Christ's Kingdom.

Christ bestowed this gift of foundation upon Peter—the future pontiff of the Church—wherefore He gave the same gift to all the other pontiffs, his successors, and that for the good of the Church, that it might be strengthened by them as by a rock, in the faith and religion of Christ. Wherefore St. Bernard said to Pope Engenius: "Who art thou? A great priest—the chief pontiff. Thou art the

prince of bishops, thou art the heir of the Apostles, thou art Abel in primacy, Noah in government, Abraham in the patriachate; in order, thou art Melchisedek, in dignity Aaron, in authority Moses, in judgeship Samuel, in power Peter, in unction a Christ. To thee the keys have been delivered, the sheep entrusted."—A. Lapide.

The economy of Christ was union, to unite the believers in the rock, as some of the fathers explain with St. Augustine and St. Jerome, but the plan of Protestantism is to divide even as the sands. Union is the Catholic idea; disunion, disintegration is the Protestant.

Catholics cannot be in communion with unbelievers such as Protestants are. For the Apostle says: "Bear not the yoke with unbelievers. . . . What fellowship hath light with darkness?"—2 Cor. vi., 14. —

There is unity of belief in the Catholic Church, because the Church knows what Christ has taught and teaches it to her children. There is disunity of belief outside amongst the Christian sects, because each one tries to find out for himself what Christ has taught. —

St. John says: "There shall be one fold and one shepherd." The last prayer that the Divine Founder of our holy religion prayed on earth was a prayer for the unity of his followers: "O Father! I pray that they all may be one, as Thou, Father, in Me, and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me. And the glory which Thou hast given Me, I have given to them; that they may be one, as We also are one. I in them, and Thou in Me; that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." (St. John xvii., 21, 22, 23.) —

St. Paul asks the Corinthians this vital question: "Is Christ divided?" Now the Church is the mystic body of Christ. Why, then, do deluded Christians try to divide the body of Christ by various churches? But they vainly

and miserably try to divide this mystic body by error. They are out in the cold. Why not return to unity?

The very enemies of the Roman Catholic Church declare that she never erred in fundamentals, that is, in any point essential to salvation.

There is no broad, clear stream of Catholic consent in the post-Reformation Church, only jets here and there, as has been truly observed by a convert.

Queen Elizabeth was the originator of the gorgeous state carriage used at installations. While we compliment her as the originator of the state carriage, we condemn her as an originator of the State Church.

To the apostates of the sixteenth century and to their descendants, can be applied those terrible words of the Beloved Disciple as to those "having damnation, because they have made void their first faith."—1 Tim. 5, 12.

* * *

Unity of faith amongst nations, even when these nations are at war with each other, cannot be accounted for on natural grounds. A supernatural cause must be sought for this supernatural effect. The center and cause of this unity is, therefore, of Divine institution.

St. John, the last of the Apostles, condemned to death by Domitian, the last of the twelve Caesars. But John survived, an indication that the Church would survive the empire.

Does history tell of any one outside the ark of Noah as saved? Well, then read what St. Cyprian says: "If any one out of the ark of Noah could have escaped, then he also who is out of the Church may find salvation."

If you are persuaded that the Catholic Church is the

Church of Christ, arise at once and prepare to enter it. To those who might hesitate I would say: "Remember Lot's wife's fate."

The founders of the Reformation preached different churches, established different churches, while the old Fathers of the Church "all speak with ardent love of the necessary unity of faith, and deny any title to salvation to such as knowingly persevere in separating from and dividing the true Church of Christ."—Goffine, p. 553.

If Christ established a Church which He identified with Peter, He surely did not authorize a Church identified with Luther to overthrow it. Oh, surely not. Those organizations, therefore, at deadly enmity with God's Church are not from God and must therefore perish, since Christ declares "Every plant which my heavenly Father hath not planted shall be rooted up."—St. Matt. xv., 13.

Religion is simply the way home to the Father.

It is evident that the reunion of Christendom must be effected where the breaks occurred. Search history.

M. Brunetière, the converted editor of the *Revue des Deux Mondes*, truly remarks: "Without a heart that feels God, one will never be led to Him by argument."

Can there be really and sincerely a just cause for a Christian to separate from the Catholic Church with which Christ promised to abide forever?—St. Matt. xxviii., 19, 20.

* * *

It seems to be a great want of principle for Protestants to reject the decisions of Trent, since that council was convened in compliance with their claims and demands.

It is no wonder that Protestantism is divided up into constantly increasing sects and these sects are advancing towards infidelity, seeing the numerous anathemas that

the Church identified with Peter, the Church of Christ, assembled at Trent, hurled at it.

While there are plenty of Indian tribes in this country that are Catholic, who ever heard of a single tribe converted by any one of the sects? And yet we hear of the sects sending their missions into Catholic countries to snatch souls from Christ by apostasy!!

In St. Matt. x. 40, we read of the blessing of those who receive the Apostles, who receive the teaching of Christ from those sent. From which we may infer there is a curse on rejecting those sent. The clergy of the Catholic Church alone come to us thus sent.

At the Triennial Convention, San Francisco, to be held this year beginning the new century, let Episcopalians seek unity or reunion with the historic Catholic Church and terminate their schism, or else drop altogether their claim as a branch of the Church Catholic.

Statistics published in 1899 showed that there were twenty-one different Protestant denominations in Japan alone. Whereupon the Michigan Christian Advocate thus commented to its Protestant readers: "If the twenty-one could be merged into one and there be one Christian Church in Japan." What a fatal mistake was Protestantism, and only now are the members realizing it.

How could it be proper for Christians in the Sixteenth Century to raise their voice against Christianity and divide it into hostile camps?

Christian soul remember that when Christ is with something, and the Holy Ghost abiding therein, there is all truth, infallible teaching, but such abide only in the Catholic Church.

The sun in the firmament is there by God's word. And sooner will the sun fail in its azure space than will the Church, abiding on God's word and support, fail.

* * *

Since God and His Apostles insist on unity of faith and avoiding schism, there ought to be a guide in this one day. And may God be praised there is; to-day to teach us—teach us effectively—securely, infallibly—the living Church of all time.

* * *

The Apostles everywhere preached one and the same doctrine, established Christian communities, which were all united by the bond of one and the same faith. "They were," as Goffine remarks, "particularly careful to prevent divisions and schisms amongst the faithful; giving warning against heresies, commanding all heresies to be shunned, and anathematizing those who preached another gospel." And if schism and heresy be wrong according to the Apostles, why do Protestants believe apostates when they say that schism and heresy are right? And they are saying that schism and heresy are right when they teach that any one Protestant Church is right.

MISCELLANEOUS RELATIVE TO REUNION.

Where was the true Church before the Sixteenth Century?

Protestants, prejudiced, looking at Catholic doctrine from the outside with colored glasses, cannot generally see the truth as it is. "All seems jaundice to the jaundiced eye."

It shall be borne in mind that very few Protestants have reasoned themselves outside of the Church. Their ancestors were simply robbed of the faith. According to Luther the king's rule was the rule of faith of the subjects.

Be consistent before God. You profess in the creed you are a Catholic, must be if you are a Christian, and yet you

try to explain away in some flimsy manner why you are not one.

Why do not Protestant societies or churches try to convert some pagan countries and leave Cuba and the Philippines—genuine Christian countries—alone? Work for union rather than disunion.

Isn't it strange that non-Catholics cannot distinguish between impeccability and infallibility in talking about the Pope?

"I say therefore by the keys is here signified the chief power, both of order and jurisdiction, over the whole Church, promised and delivered in this place by Christ to Peter." A. Lapide.

"All those who separate themselves from the unity of his faith and communion—that is, of St. Peter, and of his successor, the Pope—can never be absolved from the bond of their sins nor enter the gate of the heavenly kingdom."—Ven. Bede.

We earnestly request Episcopalians and others who venerate the grand old man of the Anglo-Saxon Church to ponder over the above vital words. The Church, of which Bede was so worthy a member, lately declared him a saint.

Did Henry VIII. write a book called "The Defense of the Seven Sacraments" against Martin Luther? Yes, the authorship is usually attributed to him.

Did the Pope compliment Henry with title of "Defender of the Faith" because of that defense? Yes.

Did he defend Transubstantiation in that defense? Yes, it was included.

Does Edward VII., calling himself "Defender of the Faith," yet swear that that same faith is idolatrous? Yes.

Don't laugh, but here is an illustration of Episcopalianism in its governor or head.

There are two questions upon which there can and ought

to be a union between the Catholics and the Episcopalians, namely, against immorality and infidelity. The immorality produced by divorce—the cancer of society—ought certainly be stopped. Bishop Seymour, Springfield, Ill., aptly calls divorce “one of the most frightful evils of our time.”

Every churchman will admit that infidelity ought also be stopped. The country is fast becoming infidel. And besides spiritual disaster, national ruin necessarily follows infidelity. Want of religion in the schools is the cause. Could not the public system of education be augmented by a results system such as prevails in Great Britain? Any private school doing the same amount of education as in the public school to be recompensed for that result. Thus a stimulus is given to education and an opportunity afforded for religious teaching. _____

Isn't it strange that the liturgical books of the Russian “Orthodox” Church admit the primacy of St. Peter and his successors, although it refuses submission to that primacy?

* * *

To a doubter we say: Do you really wish to know where is the Gospel Church? Christ identified it with Peter and Nice, Ephesus, Chalcedon, Florence, Trent and the Vatican and other councils proclaimed it adown the ages.

Could the Reformation be from the God of unity? Let us apply the test. “By their fruits you shall know them.” St. Paul says: “One Lord, one faith, one baptism.” Protestantism has yielded hundreds of conflicting faiths, and it declares that the end is not yet. _____

Protestantism started a revolution that is revolting still. Started against the Church it now revolts within itself and against Protestantism. Like Aman of old, the Reformation, convicted by its own contradictions of having calumniated the Church, undergoes the punishment it wished to inflict on her. _____

There is a good indication among the sects of an increase of faith regarding purgatory, sacramental confession, the

Real Presence—old Catholic dogmas, the denial of which divided Christendom into hostile camps. The sanctity of the marriage tie, and the position of him who enjoys the chief pastoral office—the office of feeding the whole flock—are also becoming more recognized. And as it was the sect called Anglicans, more lately called Protestant Episcopalians, that was amongst the first in Reformation days to demoralize Christianity by denial of these truths, so now it is the bounden duty of every member of that sect in so far as they love the Redeemer and believe His doctrine and wish to have His prayer for unity have effect—to work vigorously for reunion and to heal the wound caused by unbelief.

Bishop Seymour (P. E.), Bishop of Springfield, Ill., says that being a Western man, he has no objection to the monosyllabic word “Mass” as the Eucharistic ceremony.

“I am sure,” says an Episcopalian, “that I am in the Catholic Church—the Church our Blessed Lord established on earth.” He says he is sure that he is in the old Catholic historic church, while he is sure he is out of it. P and E make known to the world that he is a Protestant Episcopalian.

* * *

As Episcopalians, Protestant Episcopalians, as Anglicans were amongst the first to secede from the Church of the ages—the Church of the Living God—we who remained through our pious ancestors, we demand of you, each one of you, as you prize Christ, as you prize His spouse the Church, that you return; and not only that, but that you use all your energy and influence to have others return to the one fold under one Shepherd.

The Catholics of Denmark devote considerable attention to propagating the faith by the help of the press. Among the works they have recently published is a Danish version

of the New Testament and a learned work on Darwinism by a Jesuit father.

When allowed without let or hindrance to practice and to spread their holy religion, the Catholics of Scandinavia may hope that the new spring has begun in their beautiful lands. Thrice daily from many a Lutheran church ring out the bells, at morn, at noon and at even. But the people know no longer why these bells ring. The tradition is kept up of ringing these bells, but its sense has been lost. May we not hope that the day is not so far off when the sound of these bells may be answered by the Angelus, recited by the sons of those over whom three saintly kings ruled, a St. Olave in Norway, a St. Eric in Sweden and a St. Canute in Denmark?—Western Watchman, Nov. 8, 1900.

A wonderful movement is now taking place in England. Referring to it—the Ritualistic movement—Cardinal Vaughan, preaching in St. Anthony's, London, June 18, 1899, said we had this singular fact presented to us, that though other countries of Christendom, under the pressure of kings and princes, apostatized from the Catholic faith in the Sixteenth Century, there was not one amongst them that showed signs of returning to this Catholic faith such as the people of England had done, and the reason of this was, he believed, that for three hundred years from the very time of the English persecution of Catholics until now, there had been going up to God continuous and earnest prayers for the return of England to the Catholic faith. His Eminence then referred to the popes, the saints of God, and pious people who during those centuries had prayed for and urged upon others to pray for the return of England to the faith. There was good reason to believe that the conversions to the Church were in proportion to prayer rather than in proportion to successful controversy. This, after all, was only in accordance with the dictates of our faith—"Unless the Lord build the house, in vain do they labor who attempt to build." Conversion to the Cath-

olic faith was an affair of Divine grace. We of ourselves had no power to lead our fellow-man against his will; without God's grace no human power would be able to mould the mind of the English people in the direction of the Church. God alone could do this, and the work of God alone was doing it.

RETURNING TO BELIEF IN SACRAMENTAL CONFESSION.

With the new century there seems to be a disposition among some of the Christian sects of a return to the belief in the wonderful forgiving power lovingly left in the Church. In many Episcopalian churches the confessional is in constant use, as is well known. Under the heading of "The Confessional," the Catholic Champion (P. Epis.) April, 1901, contains the following:

The Dissenters, says the Church Times, have been holding a "Simultaneous Mission" all over England. The proceedings at the different localities are reported in the Dissenting papers, and in nearly every case testimony is borne, unconsciously, to the deep-seated need in human nature to unburden itself to a human being in order to obtain assurance of God's pardon—in other words, the "inquirers," as the Dissenting papers term them, have had to resort to the confessional. It is true that these papers do not term the "inquiries" confessions, or the places where the confessions are heard "confessional boxes." They term the penitents "inquirers" and the confessional boxes, in some cases, "inquiry rooms," and in others, "compartments." But the principle is there, all the same. The names are only euphemized.

In that other great home of Protestantism, Germany, the idea is also extending. The Reichsbote, which is the organ of the Protestant pastors of Germany, has just published a very striking article on Confession, from which we take the following passage:

"What our Church needs as much as its daily bread is

the revival of personal confession. Every pastor of large experience knows that our Church is full of people who yearn for confession. It is not only murderers and perjurers who cannot secure peace of soul except at the price of an avowal to men of their crimes. There are thousands whose past haunts them like a dark phantom, and who would rejoice to wash out with their tears and their blood the stains which darken the record of their life. But their conscience remains sore and their peace is the word of forgiveness, the divine pardon transmitted personally to the sinner by human lips."—*L'Echo de Fourvières*.

MOVEMENT WATCHED WITH GREAT INTEREST.

Catholics everywhere are watching the Ritualistic movement with the most intense interest and sympathy. We subscribe here to the view of the writer in the *Westminster Review* (non-Cath.):

"That the near future will witness a great and remarkable rejuvenescence of Catholicism in the Protestant North, and indeed throughout the Anglo-Saxon world, is a conclusion which the disinterested spectator of the modern religious arena can not long escape from; and when the last tie that connects Church and State is severed, and Protestantism as a form of Christianity loses its national recognition, that nascent yearning that at present turns so large a part of the Establishment with wistful looks to the ancient mother Rome, will be deeply, and in its issue even startlingly, intensified."

That this opinion is well founded, we need only adduce the following words of the *London Tablet*, Sept. 10, 1898:

"That the Tractarians and their modern successors, whom for want of a better name we call Ritualists, should have succeeded in this [bringing about a "Catholic revival"], no one is gladder than ourselves; and we love to see in it God's wonderful providence in the preparation of better things. But, while we rejoice in the general results, we can not be unmindful of facts. Catholics, both here

and abroad, can afford to watch the development with hope and prayer and unbounded charity, but in a spirit of sobriety and truth."

Very appropriately, therefore, with Mr. W. H. Mallock, may we quote the following quatrain, addressed by Mr. Swinburne to the new French republic, in favor of the Church of Rome:

Who is this that rises red with wounds so splendid,
 All her brow and breast made beautiful with scars;
 In her eyes a light and fire as of long pain ended,
 In her mouth a song as of the morning stars?

—Rev. C. Smoger.

THE POSITION OF THE POPE.

"All that can be said on this great subject of reunion has been stated by Leo XIII., On Christian Unity, when he says:

"It is sufficiently well known unto you that no small share of our thoughts and of our care is devoted to the endeavor of bringing back to the fold, placed under the guardianship of Jesus Christ, Chief Pastor of souls, sheep that have strayed. Bent upon this, we have thought it most conducive to this salutary end and purpose to outline the model and, as it were, the lineaments of the Church. Amongst these the most worthy of our chief consideration is unity. This the Divine Author impressed on it as a lasting sign of truth and unconquerable strength.

"In union with the chief bishop of the Church every Catholic will most humbly and heartily pray that discord and division among Christians may cease, and that the Father of mercies may grant that those 'other sheep,' for whose sake His Divine Son died, 'that are not in this fold' may speedily come home to it, that henceforth there may be but 'one fold and one Shepherd.'"

A PLAN FOR THE REUNION OF CHRISTENDOM.

Baltimore, April 27, 1901.—Addresses representing the Catholic, the Lambeth (Protestant Episcopal) and the Con-

gregational positions concerning the reunion of Christendom were presented at the Associate Congregational Church, Maryland avenue and Preston street, at Wednesday night's session of the annual meeting of the New Jersey Association of Congregational Churches.

The first address—on “The Roman Catholic Position”—was prepared by the Rev. M. F. Foley, pastor of St. Paul's church, at the request of Cardinal Gibbons, in response to the invitation sent to the Cardinal by the association. It was sent to the Rev. Oliver Huckel, pastor of the Associate Congregational Church, by Father Foley, and was read by Mr. Huckel.

Father Foley said that for Catholics the reunion of Christendom means the union of all who bear the Christian name in a single organized body—one in faith, in worship and in government. He referred especially to the unity and visibility of the Church, quoting extensively from both the New and Old Testaments, especially from Paul, by whom the questions of Apostolic succession and the primacy of Peter are considered.

“The Catholic,” said the writer, “believes that Christ gave to Peter and his successors forever the primacy not only of honor, but also of jurisdiction—that is to say, the supreme power of teaching and governing the universal Church. Holy Scripture makes it plain to us that all the Apostles did not receive the same powers. 'Tis true that our Lord said to all of the Apostles: ‘Whatsoever you shall bind upon earth shall be bound also in Heaven; and whatsoever you shall loose on earth shall be loosed also in Heaven.’ But by these words the Apostles were neither made the rock on which the Church was built, nor did they receive possession of the keys of the Kingdom of Heaven, nor did Christ revoke the privilege already granted Peter.

“The late Cardinal Wiseman said on this point: ‘If to preserve unity in the Church our Blessed Savior deemed the institution of a primacy necessary, while as yet the fervor of Christianity was glowing and unimpaired, while

the number of Christians was comparatively small, while almost all the members of the Church belonged to one state, spoke one tongue and were undivided by political or national prepossession, I will ask was there less need of such a safeguard when the coldness of heavenly charity, the inferior lights of pastors, the wider dispersion of the faithful and the division of states and kingdoms rendered the human means and the moral chances of preserving unity of belief and practice infinitely smaller?"

Points to be Recognized.

Concluding, Father Foley said: "I desire to say with Cardinal Gibbons that I cannot conceive any practical plan for the ecclesiastical union of all who bear the Christian name which does not recognize:

"1. Some authority, living and acting, that can definitely say what is or is not Divine revealed truth, since upon Christ's revelation His Church must be grounded.

"2. The obligation of receiving in its entirety Christian revelation, since Christ's work in giving a revelation would be, to say the least, useless, if each individual were left free to accept or reject that revelation, or any part of it, as his whim might dictate.

"3. That since Christ left a revelation He must have left some authorized interpreter of it; otherwise it would be but a puzzle given to unaided ignorance, something which the 'unlearned and unstable' might 'wrest to their own destruction.'

"4. That since the mission of Christ's Church is to 'teach all nations to observe all things whatsoever He has commanded,' there must be some teacher teaching in Christ's name and 'as one having authority' to guide His people unerringly in the way of truth."

THE REUNION IN THE ORIENT.

Many and engrossing as are the holy schemes of Leo XIII., they never obscure for a moment his grand striving after the reunion of East and West. Fresh rumors of a most happy tendency among the "Orthodox" Greeks have reached Rome, and though no official or semi-official statement has appeared to corroborate these rumors, well-informed persons find no difficulty in believing that at last, within the very stronghold of religious conservatism in the East there is a manifest desire for peace and union. And it cannot escape the attention of the careful observer that, just as if co-incident with the arrival of these rumors, Mgr. Paul Abi-Mourade has returned to live in Rome in an official capacity as the representative of the Uniat Greeks. To this post he was appointed some years ago, but his return now with the episcopal dignity is a matter of special moment. Indeed, both the Cardinal Secretary of State and the Cardinal Prefect of Propaganda, which Congregation has the inspection of Eastern affairs, expressed to Mgr. Abi-Mourade their fervent hopes that his presence and his return would mark the beginning of a new and still more prosperous era.

Mgr. Abi-Mourade is the deputy in Rome, or more correctly, in the Roman Curia, of the Greek Patriarchs. The other Oriental Patriarchs are represented by special deputies, and it is a well-known fact in Rome that these deputies are frequently, and almost constantly, able to report progress.

There is not in the minds of those informed about Eastern religious matters the slightest doubt that the holy designs of Leo XIII. in regard of the East are receiving more than a gradual fulfillment. It may be of interest to subjoin a note about the Greek churches. Uniat and "Orthodox." The Greek Catholic Church is simply that part

of the Catholic Church which uses a ritual, liturgy and divine office composed in the Greek language.

The Catholic Church contains no less than fourteen distinct churches or rites, each of which has its own peculiar liturgy and customs: The pure Latin (to which we belong), the Latin-Wallachian, pure Greek, Greek-Melchite, Greek-Ruthenian, Greek-Bulgarian, Greek-Roumanian, pure Syrian, Syro-Maronite, Syro-Chaldaic, Syro-Malabee, Armenian, pure Coptic and Coptic-Ethiopic. These are all equally subject to the Apostolic authority of the Roman Pontiff, and all agree, of course, in the profession of one Catholic faith.

The Greek Catholic Church consists of (1) the Catholics of the pure Greek Rite, found chiefly in Italy, Greece, Illyria, Macedonia and the islands of the Mediterranean, 150,000 in number; (2) the Greek-Melchite Catholics of Turkey and Egypt, 75,000 in number, subject to the Greek Patriarch of Antioch, who is also Apostolic Administrator of the Greek Patriarchs of Jerusalem and Alexandria; (3) the Ruthenian Greeks, 2,000,000 in number, found in Austro-Hungary, Russia and Eastern Prussia; (4) the Greek Bulgarian Catholics, 500,000 in number; and (5) the Greek Roumanian Catholics, numbering 1,000,000. There are, therefore, only about 4,000,000 real Greek Catholics in the world.

But Protestants frequently, either from malice or ignorance, give the name of the 'Greek Catholic Church' to the rebel sects of the Greek Rite. These sects, although entirely independent and in some cases very hostile to each other, all call themselves Orthodox."—Monitor.

SOME CONCLUSIONS THAT LEAD TO REUNION.

If there be any one who knew what religion or church was right, it must be the Mother of Jesus and she was a Catholic.

If any Christian ever knew what Christ had revealed

about faith and religion, it was the Apostles, and they were Catholics.

If there were any men in early Apostolic days that knew which was the right course to pursue in faith, they were Ignatius and Irenaeus, the noble martyrs, and they were Catholics.

If there were any men in the fourth and fifth centuries that knew which was the right Church, they were Chrysostom and Ambrose and Basil and Augustine and Jerome, and these were Catholics.

If there were any men who knew which was the true Church, they were such men as Augustine of Canterbury and his superior, Gregory, of the sixth and seventh centuries, and Ignatius Loyola, Francis Xavier, Charles Borromeo and Francis de Sales, of the sixteenth and seventeenth centuries, and these were Catholics.

OF HISTORICAL INTEREST.

Anglicans have saints on their calendar. Why? They appropriated the names from Catholics, but why don't they make Catholic use of them?

Gibbon, though a man of stubborn incredulity, records the fact that in the Vandal persecution the tongues of the African confessors were cut out by the Arian tyrant, and yet they spoke as before.

It is tiresome to hear Protestants harp on the condemnation of Gallileo by Rome. If Protestants knew their Bible, they also would condemn him. Rome simply refused to accept the proofs which Gallileo adduced to prove the theory that the earth moves around the sun. He tried to prove his theory from the Bible, which was impossible. Learned Protestants also maintain that this task is impossible, for the Bible is not a text book on astronomy.

No sect that has risen out of the Church since the sixteenth century can deny that whatever was decreed by their Mother Church in the thirteenth century they are held to it. The Second Council of Lyons, A. D. 1274, says: "If any questions arise concerning faith, they are to be decided by the Roman Pontiff." Hence, if any question arises concerning faith at the Triennial Convention at San Francisco, it ought to be referred to the Pope.

As some Episcopalians stubbornly deny that they are in schism, let us remind them (1) that they no longer believe the same doctrines as the old Church to which their ancestors belonged in the fifteenth century; (2) that they departed from doctrines previously accepted as true, such as transubstantiation, purgatory, the indissolubility of marriage, and the supremacy of Peter's successors; (3) that they are under a different government from this old Church of their ancestors; (4) that they constitute a different Church organization from this old Church; (5) that like the Greek Church, their ruler led them into schism. The king led the English astray as the emperor led the Greeks. We find Henry himself thrust in by violence as head of the English Church, although a layman. We find Phocius, really a layman, thrust in by violence as head of the Greek Church.

SIGNS OF THE TIMES BEARING ON REUNION.

Bishop Whipple, the Protestant Episcopal Bishop of Minnesota, says: "I believe our divisions are eating all faith out of the American people."

Bishop Grafton, head of the P. E. Church in Fond du Lac, is a believer in celibacy for the Clergy and is a celibate himself.

"There must and will be one flock and one shepherd, as

sure as Christ who promised it is the truth!" exclaims a Protestant leader.

But why not work to carry out the dear and emphatic wishes of the Redeemer?

D'Aubigné, the historian, writes: "The reunion of Christians—that is the Reformation of the nineteenth century." But since we missed it, why not set about that Reformation with the beginning of the 20th century?

Referring to a letter of the schismatic Patriarch of Constantinople, Dec. 31, 1900, to the Primate of Canterbury, Cath. Champ., (Prot. Epis.), says, April, 1901: "It may be interesting to our readers to know that the Eastern Church is watching with the keenest interest the efforts being made among ourselves to return to the true faith."

Canterbury declares against Reservation of the Eucharist—the House of Bishops of the United States has already asserted the right of each Bishop to license such Reservation in his own Diocese.

The Living Church (P. E.) calls the memorial service for Queen Victoria in St. Matthew's, Westminster, Feb. 1901, as the most remarkable memorial service that has been held in England since the first year of Queen Elizabeth's reign. Bess in the first year of her reign was a Catholic.

The hope of the great Anglican communion, unhappily known in this country as "the Episcopal Church," is "the union of all Christian people."—Church Defence (October, 1900.)

Seeing that Episcopalians not only broke the unity of the Church, but also gave an evil example to others, it is the bounden duty of all Episcopalians to work zealously for the reunion of all English-speaking peoples to the old Church.

The Outlook, a Protestant publication, sees the advancement of religious unity in the increasing observance of Lent. Besides crowded services in Episcopalian churches in New York, special Good Friday services were held in Presbyterian, Congregational, Methodist, Baptist and Unitarian churches. Such a tendency, the Outlook believes, "shows a deep current which, underneath all surface differences, tends more and more to bring Christians together."

As a sign of the times, the Bombay Catholic Examiner quotes this remarkable expression concerning the Pope from the Church Times (Prot.):

"When anti-Papal bigots have said their all, the fact remains that the Roman Pontiff is the leading Bishop in the Church of Christ. No one can take his place in Christendom. He has an interest for us all. He represents pre-eminently the claims of the Church; he ought to represent the spirit of Christianity. By the world at large he is accepted as its most conspicuous exponent."

A sign of the times and a pretty good sign of the Church Times itself.

WHERE, OH, WHERE, ARE THESE TO BE FOUND?

Where (in what Church) will we find belief in Purgatory and prayers for the dead offered, which St. Chrysostom (of the fourth century) says was of apostolic origin?

Where will we find the successor of Peter carrying out the mandates of Christ, "to confirm the brethren" and "to feed the flock"?

Where will we find the regular use of that wonderful power of forgiving and retaining sins practiced?

Where will we find the Unbloody Sacrifice of the Last Supper continued?

Where will we find a priesthood that has continued for now more than eighteen centuries according to the order of Melchisedek?



Rt. Rev. Sebastian Messmer, D. D., Bishop of Green Bay, Wis.

Where will we find cherished the crucifix, the image of Him crucified, in whom St. Paul gloried?

Where will we find men who have undoubtedly the sacred commission of teaching the nations and baptizing them? Where is this wonderful power left in the world by the Savior to teach the world to-day exercised?

"All power is given Me in Heaven and on earth, as the Father sent Me, I also send you. Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, and lo, I shall be with you all day unto the consummation of the world."

Where will we find the Gospel Church, the Church administering the Gospel truths, the Church identified with Peter?

Where will we find for sure the Church that has all the marks of the Gospel Church and has ever claimed them as her birthright? For in this all-important matter we want no fraudulent imitation.

Where is this advice of St. James carried out? "Is any man sick among you? Let him bring in the priests of the Church and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick man and the Lord shall raise him up; and if he be in sins, they shall be forgiven him."—Cath. Ep. v. 14.

Where do we find fulfilled the wonderful prophecy of Malachias alluding to a perpetual sacrifice. "For from the rising of the sun, even to the going down, My name is great among the Gentiles, and in every place there is a sacrifice, and there is offered to My name a clean oblation; for My name is great among the Gentiles, saith the Lord of Hosts."—Malach. i., 10, 11.

Oh, we all want Christ's Church and its never-failing treasures. Oh, we all want to be taught by the Catholic Church the Divine Oracle. We all want to go to her, she has the words of eternal life. She is the means and has the helps that Christ has left to enable men at all times to share in the fruits of redemption.

II. PERSONALS. OF SPECIAL INTEREST TO IRISH READERS. ABOUT ROYALTY.

PERSONALS.

One item in the inventory of the personal effects of the late Bishop Rademacher is a Bible printed thirty years before Luther was born.

It is not generally known that Father Marquette and the founder of the Christian Brothers, St. John Baptist de la Salle, were kinsmen.

The Marquis of Ripon, who was once grand master of the English Freemasons, being in fact the Prince of Wales' predecessor in that office, is now president of the St. Vincent de Paul society in England.

A certain philosopher used to thank God when he had the gout that it was not the toothache; and when he had the toothache he gave thanks because he had not both complaints at once.

The Spanish lady, by the way, who gave her very British married name—Lady Smith, South Africa—to the camp that figured so much in the Boer war, was a Catholic.

As long as Africa exists it will furnish a monument to the glory of Cardinal Lavigerie, as Asia does to that of Saint Francis Xavier. We are glad to find that the biography of this heroic and devoted prince of the Church is now being presented in a popular shape by the heads of St. Joseph's Colored Missions, Baltimore.

The transfer of a valuable piece of property will be made within this week, and the Sisters of Notre Dame in charge of the Notre Dame convent, on East Walnut Hills, known as "The Summit," Cincinnati, will have added to their beautiful estate a section of land valued at \$9,000, the



Michael Cudahy, Chicago, Ill.

generous gift of Mr. Telford Groesbeck, whose property adjoins the convent grounds.

There resides at 147 W. 6th St., St. Paul, Mr. C. J. McIntosh, a Catholic of Scotch descent, who can proudly boast of belonging to one of those few noble Scotch families that held to the old faith in spite of fire, sword and confiscation.

Miss Phelan of San Francisco, has donated a window to St. Joseph's shrine, Depere, in memory of her late mother, Mrs. Alice Phelan. It is to be placed near the oil painting, which the same benefactress caused to be placed in the shrine in memory of her father, Mr. James Phelan.

The Philadelphia Saturday Evening Post, allowed certain rich men to tell how they got their first \$1,000. Michael Cudahy, the Chicago millionaire, said that he "saved it." "A man," continues Mr. Cudahy, "who gets \$1.50 per day, should save the fifty cents" if he wishes to get on.

M. Félix Faure, the late President of France, died the death of a good Catholic. He asked for a priest and was conscious when he received absolution. Before he became unconscious he said: "I ask pardon of all whom I have offended. I forgive all who have offended me."

General Olmsted, a veteran of the civil war, was recently ordained priest in the Holy Cross community at Notre Dame. He has been appointed on the staff of Col. Snaw, the commander-in-chief of G. A. R. Father Olmstead is commander of Notre Dame post, at Notre Dame, which is composed entirely of religious and priests.

Rev. Dr. McSweeney, in the Sacred Heart Review, states that Delaware annually awards a small amount of state aid to every Sunday school in the commonwealth. It is to Delaware's credit that she does so; but what have the op-

ponents of any union between state and church to say in the matter?

The first prayer book made in the United States, was by John Kenedy, from Muckalu, Co. Kilkenny, Ireland. He was the father of P. J. Kenedy, 5 Barclay St., New York. Mr. Ashman, Sinclair House, New York, sent the book to the Holy Father.

Chateaubriand came to America in quest of two things which he believed to be lost forever in the Old World. These were human nature, pure and simple, and primitive Christianity. He was to find the one in the breasts of young savages, and the second in the soul of a holy missionary. He came back to France and wrote the "Genius of Christianity."

The disciples of De la Salle are not to be confounded with the "Christian Brothers" established in Ireland in the year 1803, by Edmond Ignatius Rice, a merchant of Waterford. The two institutes have no organic connection, and the recent decision of the Propaganda regarding the teaching of the classics does not bear upon the colleges of the Irish brotherhood.

On the last day before Charles Gavan Duffy set sail for Australia a troop of Irishmen came to say good-bye to the exile. One of them brought an old prayer-book to get his autograph, and one of his companions, who was provided with a more presentable volume, said: "It's a shame, Tom, to offer such a book to Mr. Duffy for his signature." "Arrah," said Tom, "why shouldn't I offer it to him? Isn't it like himself, tattered and torn in the service of God and the people?"

In an eloquent plea for the study of mental philosophy, the author of "My New Curate" quotes these words uttered



*John Baptist De La Salle, Founder of the Brothers of the Christian Schools,
Canonized by His Holiness, Leo XIII., May 24, 1900.*

by Tennyson, a great metaphysical poet, almost on his death-bed: "After religion, metaphysics are the hope of mankind. They must stem the tide of materialism. They show materialists that you can not escape from mystery by escaping from religion." And Carlyle speaks of the soul by the aid of philosophy, "rushing through the howling wilderness of unbelief into the sunlit regions beyond."

A very striking ceremony was performed when the Viceroy of Goa took the oath of office. The newly appointed Viceroy, Colonel Galhardo, went to the convent of Bom Jesus, and at the altar of St. Francis Xavier exchanged batons with the Saints. In the hands of the statue of the Saint, the Viceroy placed the baton delivered to him by the Legislative Council, and took as his own the baton which is on the image over the altar.

Once when Windthorst, the great German leader, addressed Catholics in a meeting, he paused in his speech when he heard the Angelus bell ring, knelt down and said the prescribed prayer. Similarly did His Grace Archbishop Elder once kneel in a street in Dayton, O., when the Angelus bell rang in joyful thanksgiving over the Incarnation and our Redemption. Let us as much as possible always comply with the orders of the Church.

When the Eighth New York regiment was on the way home from Chickamauga, in 1900, from the Cuban war, the train was stopped at several places for supplies which people brought. At one of these stops the conductor roughly informed Major Neff that he would start in half an hour. "If you start before these supplies of milk, ice, etc., for the sick men are on board," said the major, "I give you my word that I'll shoot you dead." The train remained over an hour.

Let us remember the following when saying the Angelus, as is related in the life of St. Gertrude: "Once when the whole community were bowing at the words, "And the Word was made flesh," out of reverence for our Lord's in-

carnation, she understood our Lord to say: "Whenever anyone, with devout gratitude, bows at these words, giving me thanks because for my love of him I deigned to become man, so often, impelled by the spur of my own tenderness, do I condescendingly bow to him in return, and with the most intimate affection of my heart I make a double offering to God, the Father of all fruit of my blessed Humanity, in augmentation of that man's eternal bliss."

Champlain, the founder of Quebec, gave utterance to this noble saying:

"Neither the taking of fortresses nor winning of battles nor the conquest of countries is of any account when compared with the salvation of souls. The conversion of an infidel is worth more than the conquest of a kingdom."

Two men were talking in a hotel office and one said to the other, pointing out a man standing at the news stand. "That man is the cleverest man I ever met." "How do you prove that," said the other. "Well," he replied, "I don't have to prove it, he admits it." And they both laughed heartily.

Recently a theft was committed in Montreal, a ciborium containing a number of consecrated Hosts being stolen from a Church. Subsequently a man came to one of the priests wishing to go to confession. In confession he explained that he knew the place where the stolen ciborium with its sacred contents were hidden, and would reveal the hiding place for five hundred dollars. The priest at once called a policeman, but before his return the pretended penitent had vanished.

The priest's action was not a violation of the seal of the confessional. A sacramental confession is a confession which is made for the purpose of receiving absolution. A confession for any other purpose is not a sacramental confession.

Count D. J. Oliver, San Francisco, bought a block of remarkably pure silver of \$5,000 value, which he presented to Pius IX., prior to the opening of the Vatican Council. The richness of the gift, no less than its peculiar character, rendered him the theme of conversation in many Roman circles at that time. That block of silver was put into the Papal mint in order that it should be made into large medals commemorative of the Council, one of which was to be presented to every bishop who took part in that memorable assembly. When the Italians invaded Rome in September, 1870, they found this block of silver there, and with that adaptability for annexation which distinguished them in a high degree, they took possession of it, the Pope having to purchase it back from them to coin it into the Council medals, which he finally did.

Soon as young Alphonso, king of Spain, writes Fannie B. Ward, was able to understand anything his mother took him to all state functions and demanded for him the same homage that would be accorded a grown up king. On his 10th birthday he received with great pomp all the foreign ambassadors connected with his court, and his gracious, affable and at the same time most stately manner might have been copied with profit by many a gray haired sovereign. It is related, to the discomfiture of his secretary, one Count de Morphi (an Irishman whose father's name was plain Patrick Murphy), that his too ready tongue has received a royal setback. For example: When the king was about seven years old he was confined to his room several days with a severe cold. On his first appearance at breakfast the secretary hailed him with the cheery words: "Good morning, Alfonso; I rejoice to see you better." Whereupon the feeble little lad stiffened his back bone and with his haughtiest manner replied in piping treble: "I am 'Alfonso' to my family only; to you I am the king."

With the exception of two brothers, Colonel and Reginald Vaughan, all Cardinal Vaughan's brothers and sisters became priests and nuns. Teresa Vaughan joined the Sisters of Charity in 1861, who were then in Park street, Westminster. She offered herself to the Superioress, Sister Chatelain, who, noticing at once her symptoms of delicate health—and, indeed, of consumption—made her reception apparently out of the question. Teresa, nothing daunted, exclaimed: "If I cannot live as a Sister of Charity, let me, at least, die as one." Her wish was granted and Teresa Vaughan was the first Sister of Charity who died in England.

It was a cold day and Father Terhorst, Baraga, Mich., was going driving around the bay to celebrate Mass at his outlying mission. He met Mr. Hibbeid of Pequaming, who asked the priest why he was not better wrapped that cold day. "Oh that's all right," answered the priest. "No 'tis not," said this good samaritan, taking off his fur coat and insisting that the famishing priest take it along. On his return the priest sent back the coat, but Mr. Hibbeid declared he would not accept it, that he would get another and that the priest should accept it as a present.

Bishop Cosgrove tells this good one: In the days of O'Connell, a banker in Dublin got into trouble and there was a "run" on his bank. In his embarrassment he asked Dan for advice. "Get all the gold you can," said the Liberator, "and make it hot and pay it out at the cashier's window." When the people came and got the money they said it was too hot to touch. "Why we can't help that, we are just after making it." Pretty soon this got out, and the people were satisfied that if the bank was coining money, it was safe, and the panic ceased.

There are three regularly appointed Catholic chaplains in the United States navy and five in the army. The number, considering the proportion of Catholic sailors and sol-

diers, is absurdly small, yet it seems to represent a better condition than that prevailing in the Italian navy. Until last month there were no Catholic chaplains in Humbert's navy, and it was only after long agitation that two priests were finally appointed. Cardinal Logue, as we noted at the time, secured an increase in the number of Catholic chaplains in the British navy by threatening to dissuade young men from entering that branch of the service. The German men-of-war have no priests—but plenty of ministers—on board; there is now a strong movement afoot to secure a fair number of priest-chaplains for the Kaiser's navy. And from what we know of the German Catholics, we venture to prophesy that the movement will succeed. —Ave Maria.

The 300th birthday of Gian Lorenzo Bernini, sculptor and architect, was celebrated at Rome and Naples, Dec. 7, 1898. He was born at Naples and his bones were laid to rest in the great basilica of Santa Maria Maggiore. He has filled Rome with his works, says P. L. Connellan. The time in which he wrought was not great in its ideas of art and its modes and customs, and the characteristics of the period are reflected in the general run of his productions.

When Bernini was but ten years old, the Sovereign Pontiff, Paul V., recommended him to Cardinal Maffeo Barberini, as it appeared to him that this youth might indeed become the Michael Angelo of his time. Strange as it may appear, the recommendation was not a vain one, nor was the prophecy falsified by the event. Since Michael Angelo there has been no such able artist, take him all in all, as Lorenzo Bernini. Charles Dickens, assuredly a very poor art critic—a man, indeed, who had but the poorest capacity for appreciating works of genuine art—has described Bernini's angels who hold the instruments of the Passion on the Bridge of St. Angelo, as "breezy maniacs." The phrase has caught on; and persons who have quite a little critical acumen in art repeat the words, and think themselves

clever by doing so. These are not Bernini's best works; but they are from the same hand that designed the colonnades that enclose, like the embracing arms of the Universal Church, the vast square in front of St. Peter's. The marvellous accuracy with which these gigantic colonnades are built, which can only be appreciated by those who see them, is ever a wonder to think over. It was he who made the sweet and gentle Santa Bibbiana, that for delicacy and purity of form and expression, is unsurpassed. At sixteen he carved the David with a sling—a great work. In later years he produced the Apollo and Daphne, where the pursuing god scarcely seems to touch the soil and the flying maiden becomes transformed into a laurel tree—leaves shooting out from her fingers, roots from her toes seeking the earth, and her long flowing hair rapidly changing into leaves. It was he who made the Scala Regia in the Vatican; the great fountain in the centre of Piazza Navona from which the Egyptian obelisk rises, and a host of fountains and statues and palaces that meet you at almost every turn in Rome.

The following good story is told by Bishop England's biographer: A stage coach was pushing along the highway in one of the southern states. It stopped. A young minister entered, took a seat and glanced around at the passengers. A number of gentlemen were engaged in earnest conversation and he soon fixed his gaze on one of them—a dignified, remarkable looking man in the prime of life, whose eyes glowed with mental brightness and searching power. The newcomer seemed to be moved by some extraordinary impulse. He was not polite. He even every now and then threw out hints about "the Pope," "Anti-Christ," "the Scarlet Woman" and other things, endeavoring at each sentence to attract the notice of the remarkable looking gentleman. "Paul" was continually quoted. It was "Paul" here and "Paul" there, and how could people that he called "Romanists" answer "Paul?"

At first the gentleman addressed appeared to pay no attention to such odd questions, but as the preacher stuck to his points the annoyance soon became intolerable. At length he paused, turned toward the uncourteous bawler of texts, and directing the blaze of his great eyes, which sparkled with fun and fire, upon him, he gave utterance to this strange rebuke:

"Young man, if you have not faith and piety sufficient to induce you to call the Apostle 'St. Paul,' at least have the good manners to call him 'Mr. Paul' and do not be perpetually calling him 'Paul,' 'Paul,' as if you considered him no better than a negro."

The words, assisted by the comical gravity with which they were uttered, and enforced by the roar of laughter with which they were received by the delighted passengers, extinguished the poor preacher, who rapidly hid himself in the town at which the stage arrived. Nor did the affair end here. The story got abroad and the next Sunday, while he was enlightening an audience, some irreverent wag interrupted him by repeating "Mr. Paul—Mr. Paul!" The absurdity of the affair obliged the indiscreet but ambitious minister to leave for parts unknown. He had met Dr. England, and thought he would break a lance with the famous Catholic bishop.

Everything is singular which concerns Beethoven. There are singular lies in most of the books that have been written about him, and even, more singular truths. On his deathbed a print of the house in which Haydn was born was placed in the hands of the Titan. "Look, my dear Hummel," said he to the friend who stood by his bedside; "the birthplace of Haydn! I received it to-day as a gift, and it has given me a great pleasure. A wretched peasant's hut in which so great a man was born!" Did his thoughts go back to the lowly walls which echoed his own infant cries? No one can know. He died and gave no sign. It is even doubtful if he would have been able, had he been

asked, to settle a dispute like that which broke out, ten years after his death, concerning which of four houses was the one in which he was born.

His parents had occupied lodgings in three houses before he was six years old. He had gone away from Bonn when he was twenty-two, and he never went back. There were no domestic ties to recall him. The fulfillment of his manifest destiny required that he should live in Vienna, whither he had been sent by his master, the Elector of Cologne, who was Archduke of Austria and the youngest son of Maria Theresa. Bonn forgot him until he was dead; or if it did not quite forget him, it was too much concerned with its own petty affairs to remember which of its houses had held the cradle of its greatest son. Only slowly did there dawn on the city's obtuse perceptions a realization of the share which it had in the glory created by his genius. The realization never became full and perfect until the American admirer of that genius crossed the ocean and took up the task of writing the life-story of Beethoven, the man. That was over forty years ago—nearly half a century. Three volumes of Mr. Thayer's wonderful biography have been printed—the first in 1866, the second in 1872, the third in 1879. A fourth, the concluding volume, was left unfinished—barely begun, indeed—when the author died, in 1897.

THE CHARGE AND THE FACT.

The opponents of the Church sometimes speak of the arbitrary rulings of the Pope. They charge him with riding rough-shod over laws, human and divine, but the truth is that ministers of the Gospel usurp authority which the Pope would not dare to assume.—Cardinal Gibbons.

IN MEMORY OF FATHER RYAN.

The Daughters of the Confederacy of Norfolk, Va., have completed all arrangements for the unveiling of the memorial cross they have erected in Elmwood cemetery to the

memory of the late Father Ryan, the "Poet Priest of the Confederacy." The cross is of Southern granite, seven feet high, and bears this inscription: "Father Ryan, Poet-Priest, Erected A. D. 1900 by the Daughters of the Confederacy of Norfolk, his native city." May 22, 1900, Confederate memorial day, was selected as the date for the unveiling.

THE GREATEST OF THESE IS CHARITY.

The mercurial Frenchman has been given a chance, by a Parisian publication, to cast a vote expressive of his opinion as to the greatest soldier, the greatest poet, the most learned savant, etc., etc., of his country during the nineteenth century. The battle has raged over the whole of France, the fiercest competition being over the greatest Frenchwoman. In this class among the four who are in the lead is Sister Rosalie, a recently deceased Sister of Charity, on whom had been conferred the Legion of Honor for bravery as a nurse on the battlefield.

A GREAT THING.

A good mother when her son was leaving the home of his childhood and going out into the great world, knowing that he was ambitious gave him this parting injunction: "My son, remember that, though it is a good thing to be a great man, it is a great thing to be a good man."

THE RAJAH AND THE BISHOP.

Mgr. Pelckmans, the Catholic Bishop of Lahore, on one of his rounds of visits had occasion to pass through Mandi. The Rajah, to do him honor, sent out a brilliant escort to meet him, and he himself received him in audience with the utmost pomp and pageantry. After the usual exchange of inflated and circumlocutionary compliments, the Rajah inquired after the Bishop's wife and children. The Bishop's position was a delicate one, but he was equal to the task. He spoke of the significance of the self-sacrifice entailed

by celibacy, and so succeeded in getting the Rajah to understand the motives of those who practised it that His Highness rose from the throne he occupied and insisted upon the Bishop seating himself thereupon, observing to his courtiers that a man who had the moral courage to make such sacrifices was worthy of all praise.

THE IDLER'S PATRON SAINT.

St. Lawrence became the patron saint of the lazy and indolent because when under the fifth persecution of Valerian, he was tortured to death for his unswerving adherence to the new religion by being broiled alive on an enormous gridiron, he mocked his tormentors by saying: "It is now roasted; turn me to eat." (S. Ambros., "De Officiis," i. 41, ii. 28; S. Aug., Serm. 103, cited in Robert Owen's "Sanctorale Catholicum," 1880, p. 238.) Hence his attributed unwillingness to exert himself in this respect procured for him this patronal status over the lazy.

Similar proverbial sayings tend to show further that it was not, as supposed, mere alliterativeness that suggested the phrase: "As lazy as Joe the marine, who laid down his musket to sneeze;" "As lazy as a Mahon soldier," i. e., an Indian Mohammedan soldier, whose physical energy was not so great as that of a British soldier; and the uttermost depths of laziness were reached by "David Lawrence's dog that leaned his head against the wall to bark," a piece of facetiousness only suggesting that the real origin of "Lawrence" had already been forgotten. "Lawrence bids wages" was an excuse for laziness, and "St. Lawrence has got hold of you" was, and perhaps is still, a common provincial saying of any one neglecting work, while St. Lawrence's Day, Aug. 10, generally a hot day, was one on which persons were exceptionally supposed to shirk their usual avocations. This saint, whose martyrdom shook the foundations of pagan unbelief, is still further commemorated in "St. Lawrence's tears," as the meteoric or shooting stars were called, which are said generally to make a great

display on his anniversary. As regards "St. Loza," Bailey's Dictionary, 1740, gives Lozel—a lazy lubber.—Notes and Queries.

EQUAL TO THE OCCASION.

On one occasion when Daniel O'Connell was about to address a large crowd, a man who was trembling with terror quickly made his way to the platform and whispered:

"Liberator, the floor of this building is giving way! The beams that support it are cracking."

"Be silent," replied O'Connell to the frightened man. Then turning to his unsuspecting audience: "My friends, you are very numerous. Let us go outside and hold our meeting." A few arose and went out, but most of the crowd still kept their seats. Then O'Connell added:

"I see that I must take you into my confidence. You are Irishmen, therefore you are brave. The floor is giving way, and we must leave this place at once. If you make a rush, there will be a panic and the floor will fall the quicker. Let the twelve nearest the door go first, then the next twelve, and so on."

They obeyed, and he quietly waited until all were safe. That accomplished, he walked across the bending floor and reached the door at the moment the defective beams gave way.

Thus did one man, by coolness and bravery, save a multitude.—Ave Maria.

INHERITED THE TREASURE.

In his sketch of the first Bishop of Dubuque, Mgr. Ireland says that Bishop Loras was "saintly by inheritance." The meaning of the phrase is this. In the days when revolution and schism were bearing heavily upon France, John Matthias Loras, the father of the Bishop, was imprisoned for his loyalty to the old faith and the king. The tears of his wife and children were powerless to move the chief agent of the Revolution in Lyons; and, after a mock

trial, M. Loras was condemned to death. One thing alone, it was urged, would avail to save him: he must explain away his past acts and dissemble his motives. "What!" said he; "tell a lie to save my life! Never!" He was led to the guillotine; and when invited to make a last request, he called for his pastor, who, unfortunately, had proved craven and fallen into schism. The priest was hurriedly summoned, and M. Loras said to him: "Sir, you have given your adhesion to the schism now desolating France. I know, however, that to those in danger of death any priest may give absolution. I wish, therefore, to make my confession to you. But, understand, I have no part in your schism." Ten minutes later he was beheaded. A brother of M. Loras followed him to the guillotine within a few days and for the same holy cause; and two of his sisters also suffered death for sheltering hunted priests who refused to have part in the schism. Truly the first Bishop of Dubuque was "saintly by inheritance!"—Ave Maria.

TWO STRONG CHRISTIANS.

Father Brady was preparing a class of boys for Holy Communion and Confirmation. He took them through the catechism once in order to learn the words of the book; then he went through it again to be sure they really understood the meaning of the words they used.

One day he put to Frank Carroll the question, "What is confirmation?" Receiving the correct answer, that it was a "sacrament to make us strong and perfect Christians," the priest, further cross-questioning, asked if that referred to physical strength, and if not what it did mean.

"I know well enough what it means," answered Frank, "but I just can't say it. It is something like this, though: Supposing I was walking down the street and a feller came along and hit me, I'd want to hit back, but because I'd been confirmed I wouldn't do it. That sacrament makes you strong enough to keep from doing what you know you ought not to do."

"First-rate explanation," said Father Brady. "Frank, my boy, you'll do.

"But once upon a time some little boys were being prepared for these two sacraments, just as you are now. Two of the lads were brothers, and somehow they got it into their heads that after being confirmed they would be perfect acrobats. No one knew of this strange notion of theirs until the ceremony was over and they had returned home. They lived in an old-fashioned house, lighted by old-fashioned double windows, with low casements. The room occupied by the boys was on the second floor. They felt so good and happy that day they did not know what to do with themselves. Looking about in search of something upon which to vent their emotion, the window struck the younger of these boys with a brilliant idea. He suggested that now, since they were such strong and perfect Christians, they could jump out of the window without being hurt. In an instant both had leaped to the ground below. A cry from one of the servants alarmed the household, but the family had time only to congregate in the hall, when in walked these young Christians fresh with victory. Not one scratch had they sustained."

"They must have been mighty stupid boys," remarked Frank.

"Well, maybe they were," said the priest, "but they had lots of faith, at any rate, and that's a gift of God, you know."

"I have prayed many a prayer since then, but I am sure that no stronger or more perfect act of faith could have been made by me than that jump on my confirmation day."

"Was it you?" exclaimed the boys.

"Yes," answered Father Brady; "I was the one who proposed the leap."—"Virginia" in *The Chimes*.

WINDTHORST.

Ludwig Windthorst who died on Mar. 14th, 1891, was even respected by his enemies. They had to admit that the

life of the octogenarian was spent in unselfish and brave contention for "truth, right and freedom, for Church, state and people."

How a man so decidedly ugly as was this historic character, should succeed in getting an amiable wife, is told by Mary A. Mitchell in *Catholic World* of last May.

He became attached to Julie Engelen, the sister of a former school-mate. He obtained the permission of the father to pursue his suit, but found, to his chagrin, that the fair Julie did not reciprocate his feelings. Nothing daunted, the future leader of the "Centre," discovering that music was the favorite accomplishment of the young lady, set to work with a will, and after some time visited the handsome garden of Herr Ignatz Engelen one evening and, guitar in hand, serenaded Miss Julie. After some minutes a window was raised, and the young troubadour was so overcome that he stepped back and fell into a stream of water. A cry of alarm came from the window, and in a few seconds Miss Julie appeared in the garden to find her determined admirer issuing from his involuntary bath. An expressive look and a firm grasp of the hand revealed the depth of feeling which prompted such determination, and the young couple returned to the house engaged.

This marriage which took place when he was 26 years old proved to be one of the happiest of marriages. He was of almost dwarfed stature, with a disproportionately large head, broad, high, deeply furrowed forehead, irregular eyebrows, small eyes—always spectacled—and a mouth and chin which, with all their width and squareness, told of power, resolution, nervous energy, and indomitable will. He often made his personal ugliness food for his humor; for instance, once he fell down the steps of the parliament house and wrote to his wife assuring her that he was not hurt, adding: "When I return home at Easter you will find that my beauty has not been marred."

Notwithstanding this downright ugliness, few men of our day won more deep respect and admiration from the

public, more love and confidence from those who knew him, or wielded more influence among colleagues, party politicians or positive antagonists, than Ludwig Windthorst.

The secret of this universal esteem and confidence was to be found in his deep-seated religious convictions, which made even the least of his actions subservient to a "higher law" and his natural love of justice for justice' sake. His proud independence and absolute disinterestedness disarmed the reproaches of those who sought for a *raison d'être* in his steadfast loyalty to "the powers that be" when properly constituted, instead of shaking off the responsibility of the statesman in order to idly nurse personal or traditional preferences.

No bribe of gain or honor could touch the man whose favorite maxim was: "He who is self-respecting and prizes his independence cannot afford to receive favors."

OF VARIED INTEREST.

"If Russia would shave we need not be afraid of her." So reads Mr. Dooly's philosophy. If we do right we need not be afraid before God of anyone—unbare or bear. Let us only be clean.

The firemen are a brave class of men. Their profession is an honorable one. The men are mostly wage-earners. Mayhew W. Bronson, chief of the Larchmont, N. Y., fire department, is probably the only millionaire occupying such a position. He has always had a fondness for the work of a fireman, and through the kindness of officials in New York city, went through all sorts of hard training for the office.

An Irish priest who had spent seventeen years as a missionary in South Africa, relates how on one occasion he was introduced to President Kruger.

"Ah," said Oom Paul, judging from the priest's pronunciation of Boer Dutch, "you are an Englishman."

"Indeed, I am not; I'm an Irishman," replied his reverence.

"Then give me your hand." was the president's hearty response, "for we are brothers in affliction."

Some one recently preached a sermon condemning long courtships. He might have illustrated his point by citing the courtship of Daniel O'Connell. The *Liberator* tells of it himself thus: "I never proposed marriage to any woman but one—my Mary. I said to her, 'Are you engaged, Miss O'Connell?' She answered, 'I am not.' 'Then,' said I, 'will you engage yourself to me?' 'I will,' was her reply. I said I would devote my life to make her happy. She deserved that I should. She gave me thirty-four years of the purest happiness that man ever enjoyed."

The New York Journal published a symposium on "The Most Important Task of the Twentieth Century." Cardinal Gibbons wrote as follows:

"Let us hope that at the end of the century just dawning Christianity will be established more firmly and extensively, and its principles more faithfully practiced. But let us remember that this will not be accomplished until the principle is honestly admitted and sincerely practiced, that the moral law is binding no less on nations and corporations than on individuals."

Cardinal Martinelli said: "In the twentieth century the most important task of mankind can be no other than that which has always been mankind's most important business, that is, to draw near God, man's last end, through Christ the Redeemer. The one change to be desired before the end of the twentieth century is the return of all men to the unity of faith in Jesus Christ and all His teachings, that there may be 'one fold and one shepherd'—the sheep and the lambs all being guided, nourished and protected by him to whom Christ said: 'Feed My sheep, feed My lambs.'"



The Late Lord Russel of Killowen—the first Catholic Lord Chief Justice in England since the Reformation.

A good story is told of Lord Russell, of Killowen. On a former visit to the United States he was walking along the bank of a wide stream with Mr. Evarts, of the American bar. They came to a point where Washington is alleged to have once thrown a dollar across the river, and the story was duly related to the somewhat skeptical listener.

"You don't believe it?" said the American. "But then, you know, a dollar went farther in those days than it does now."

"Ah," said Sir Charles, "it may have been easy enough for Washington, who threw a sovereign (George) across the Atlantic."

Nov. 2, 1900, Mrs. Marion Mulhall, wife of the famous statistician, thus wrote to the N. Y. Times:

As my husband is in poor health at present I beg you will allow me a few lines in your valuable paper with respect to the census of the United States. In the July number of *The North American Review* he published an article called "Forecast of the Twelfth American Census," in which he ventured to predict that the estimate of 77,500,000 people (according to the Statistical Abstract) would prove grossly incorrect, and that the census would give only 76,200,000. The official report now published is 76,295,000, being almost the exact number predicted by my husband.

This shows how very precise and accurate statistical science may prove in skillful hands.

When Lord Charles Russell crossed the Atlantic to address the bar association in New York some one asked him what the chances were at the English bar. "Let me tell you a story," he said. "When I was a young man, after trying for a few years to build up a practice on the northern circuit, I came to the conclusion that there was no good place for me at the English bar. One day, while on circuit in Liverpool, I partook of a modest luncheon with two other young barristers who were also depressed about

the outlook. We decided to emigrate, one to Australia, one to India, and the third one to some other colony. But we didn't emigrate. The man who was to have gone to Australia is William Court Gully, speaker of the house of commons; the intending emigrant to India is Lord Chancellor Herschel, and I am the third fellow." So that Daniel Webster's aphorism applies to the legal profession in England as well as in the United States—"There is plenty of room at the top."

Lord Russell was one of the ablest and most successful jurists that England has ever seen. To his Irish blood was attributed that happy combination of wit, logic and ready eloquence, which made him at once the life and terror of the court-room. A correspondent, describing his method of cross-examination, speaks thus of him: "I remember well, during the Parnell Commission, when he was cross-examining hostile witnesses whom the inept British Attorney-General, Sir Richard Webster, had flustered and puzzled and worried out of their wits, how he would rise, adjust his pincenez, eye the witness carefully over the pinch of snuff he was taking, flick his dark handkerchief toward the box, and say suddenly, "Now, thin, Mickey, what is this all about?" There was always the delicate suggestion of brogue in his talk with these witnesses; just a sufficient aroma of it to inspire confidence in them, restore what seemed to them their self-possession, and lure them softly on into a veritable bog of admissions and revelations.

A great deal may be done by united effort. There was once a famine in Smyrna, and the Lacedemonians came to the rescue with a large quantity of corn. "How could you do so much?" asked the sufferers. "By giving up our dinner for one day," said the Lacedemonians.

J. A. MacGahan, whose pen—a pen of might—effected the liberation of Bulgaria, is buried at New Lexington, Ohio. Among grateful Bulgarians his memory is in bene-

diction. An annual Requiem Mass on the anniversary of his death (June 9, 1878) is celebrated in the cathedral of Tirnova. MacGahan was a devout Catholic, and the initials J. A. stand for Januarius Aloysius.

Marshal Turenne, France, noticed one day that his soldiers involuntarily bent their heads when bullets whizzed by them, and spoke of it to an officer standing near. "I will order them to keep their heads up, bullets or no bullets!" said the officer, thinking to please Turenne. "No, General: let them alone," rejoined the Marshal. "It is always well to be courteous. Our enemies may be very rude, but let us admit that they are at least worthy of a bow."

Apropos of the Italian Prime-Minister, Signor Saracco, the Tablet quotes two paragraphs from a Catholic journal published in Genoa. A waiter at a restaurant in Asti once made an insolent remark to a priest who declined to take meat at dinner on Friday. Signor Saracco, who chanced to be seated at a neighboring table, at once rose in great anger and loudly excoriated the impertinent fellow for insulting "an ecclesiastic who was acting according to his conscience." Another day, when Signor Saracco stood at a street corner to allow a funeral procession to pass by, a professional atheist approached him with an air of warm comradeship and said: "Ah, Signor! these are things we can do without." The reply was not what the agnostic had anticipated. "By no means," said Saracco. "I was born a Christian and hope to die as such. You, too, one day will wish for the blessing of the Cross." Saracco—who will be an agreeable change, we fancy, from Crispi and Rudini—is not a great church-goer himself, but he was too keen not to see through the agnostic cheese-cloth.

The late Bishop Vertue, of Portsmouth, England, probably lived long enough to revise the unfavorable judgment he must have formed of Americans as the result of his first visit to this country. When a young priest, he accom-

panied Mgr. Bedini as secretary and interpreter during the Italian prelate's visit to the United States, which coincided with the heat of the Know Nothing madness. A malicious story to the effect that Mgr. Beini had put an Italian revolutionary hero to death while governor of Bologna led to a serious riot, and the house in which the Nuncio and his secretary were staying was repeatedly mobbed. One night the onslaught was so furious that both gave up all hope of rescue and prepared for death. This was not the only stirring episode in Bishop Vertue's career. He had arrived in Rome as a seminarian in 1848, just when the Revolution broke out. He was also one of the priests appointed as chaplains to the British army, and was frequently commended by the government for extraordinary courage and devotedness. He went through a yellow-fever epidemic in Bermuda, where he was permitted, on his own request, to remain till the plague had abated. It is a singular circumstance that, after escaping so many perils, his death should have resulted from a trifling accident. Dr. Vertue was an active and forceful bishop, and his death is very widely mourned.—R. I. P., Ave Maria.

PRIEST INVENTOR.

Father Felix Mariano Lepore, the pastor of a Catholic church in Denver and the editor of an Italian paper, has arranged for a plant to manufacture several of his inventions, among them being a fire escape and a life preserver. There are also an invalid's bed, a new sewing needle, a salt and pepper holder, and, as the legend runs on his card, "inventions of every description." The reverend gentleman has also applied for a patent on an automatic switch for use on electric tramways in cities.

CATHOLIC PHYSICIANS AT MONTMARTRE.

There is a widespread confraternity of Catholic physicians in France, that of St. Luke, St. Cosmas and St. Damian. From all parts of France they come to the

Basilica of the Sacred Heart at Paris to renew their consecration to the Divine Redeemer. They wished, also, to honor the memory of their first President, Dr. Ferrand, who was not only a conscientious and very intelligent physician, but a Catholic writer also, having been often occupied in defending the Catholic faith. His motto was that a Catholic physician should "heal sometimes, relieve often, console always."—*Sup. Mess. S. Heart*, Jan. 1901.

FREDERICK WILLIAM FABER, D. D.

Among the foremost Catholic writers we must place Father Faber, and his life and works will be attractive to more than one class of readers.

Father Faber's life was divided into two parts widely distinct in character, by his conversion to the Catholic faith. For thirty-one years he belonged to the Church of England, and although in the course of that time his opinions underwent considerable change, he did not withdraw from active work in her service until the moment when his connection with her was severed. Moreover, Oxford was his home for many years, and the object of his most affectionate reverence; and most of his friends were members of the Tractarian party, of which he became one of the most zealous adherents.

It was the habit of Father Faber to communicate to his friends with the utmost freedom the phases of opinion through which he passed. Each of these was taken up in its turn with so much ardor, and announced with such clearness of expression and beauty of illustration, that every transition was clearly marked. In his letters he had no thought of reticence or hesitation, but facts were related and theories discussed with a freshness and vigor which were among the greatest of his personal charms.—*The Tablet*.

TOLD OF PIUS IX. AND LEO XIII.

"It is the custom when the Pope holds a semi-public reception to from five to thirty persons in one of the ante-

rooms of the Vatican chambers, for those who attend to begin to kneel in two rows, and for His Holiness to pass down the center, blessing those present and saying a few words to each. At one of these receptions held by Pius IX., a young Englishman had the bad taste to stand up at the end of the line. Etiquette, not religion, demands that all should kneel. When Pius came to this young man he said: "Will you not kneel, young man, and receive an old man's blessing?" The young man was so touched by the Pope's kindly manner that he knelt at once. The same thing happened two years ago during one of Leo's receptions.

As soon as he entered the ante-room he noticed the one figure standing bolt upright. He said nothing at the time, but passed along the line, blessing as he went and chatting for a moment with each. When he came to the end and saw the youth standing stiffly, he turned to the Chamberlain, who was following him, and, looking from the stranger to the court official, he said to the latter: "What is the meaning of this? Have that statue taken back to the Vatican at once."—Marion Crawford.

McGEE'S WIT.

The late Sir John Beverly Robinson was never so angered as in debate one day when D'Arcy McGee said he would "rather have his yea than his neigh," because the Toronto reform lads had nick-named him "the Donkey." Robinson complimented McGee by telling him he "looked like a resuscitated monkey." McGee christened one Wood, a member, "Big Thunder," because he had a loud voice and had an Indian settlement in his constituency.

One of the sharpest things McGee ever said in parliament was in his first speech when he accused Hon. William Cayley, "John A.'s," finance minister, of distributing Bibles to the Orange lodges of Huron county to make votes. "The heathen of Huron," he said, "accepted the Gospel, but had sense enough to reject the apostle." On that

occasion it was said "both sides of the house shook." "John A." was in a tight place once, and his ministers changed their offices. After swearing to perform the duties of certain offices, they immediately after took oaths to perform other and different duties altogether. This McGee described as "the double shuffle."

The member for St. Denis attacked McGee once. "St. Denis," said the witty member, "once traveled from Paris to Rouen with his head under his arm; that is more than this honorable member can do, because he has no head."

Hon. Mr. Turcotte was an able French Canadian member who essayed to crack a lance once with the member for Montreal. "He reminds me of a Chinese warrior," said McGee, "who paints his face, strikes a big gong, brandishes his spear and then runs away." Mons. Turcotte wore a very large black beard and had a loud voice. "The French terrier," was the name McGee had for Sir G. E. Cartier. "That lanterned-jawed misanthrope," was a name I heard McGee apply to "Wandering Willie" McDougall.

DANIEL O'CONNELL'S FEE BOOK.

The Trustees of the National Library of Ireland have just purchased the fee book of Daniel O'Connell. This little volume, in its hundred pages or so of parallel columns, laboriously prepared by the hand of the Liberator himself, shows in pounds, shillings and pence his early struggles.

O'Connell was called to the Irish bar in 1798—the year of the rebellion—and seven days later he got his first brief—from a brother-in-law, who retained him to draft a declaration on a promissory note. The only other business he got that year was also given him by a kinsman—a cousin—and it was of the same kind. The fee on each occasion was £1 3s 9d.

It was in one of his earliest cases that O'Connell made the retort that attracted attention to him. He was cross-examining an awkward witness, who declared that he

drank nothing but his share of a pint of whiskey. "On your oath, now," thundered the young counsel, "was not your share all but the pewter?"

O'Connell's fee book is an interesting record on his rapid rise in the profession. For the first year, as we have seen, his income amounted to only £2 5s 6d. Next year he earned over £400. In 1812 it reached £3,808, or about \$20,000.

A PROFANATION PUNISHED.

The *Univers* published the following fact taken from the *Semaine Religieuse* of Poitiers, and repeated, too, by the newspapers of the Department of Deux-Sèvres.

A young man, well known in the neighborhood of Melle for his anti-religious ideas, was found on the road lying unconscious in a pool of blood, having been crushed under the wheels of his large wagon. Just five months before, as he was driving along the road, he met a friend, who was also driving a wagon, and drew up his horse to speak to him. A poor man happened to be passing at the moment, carrying on his head a box containing little statues of Our Lady, by selling which he made his living. The sight of the images provoked our unbeliever. He got down from his seat, and, taking a number of them, said: "They're not dear; we can pave the road with them." Then he proposed to his companion to set them along the road and drive the wagons over them. The latter objected. "The Blessed Virgin," he said, "has never done me any harm." So saying, he drove away. His friend took the statues, arranged them in a line and crushed them under the wheels. It was not surprising that people considered the accident a judgment.

A DIP IN AN ARCHIEPISCOPAL SEA.

A story is told of Cardinal Gibbons, of Baltimore, and Archbishop Ryan, of Philadelphia, regarding an incident that took place while they were enjoying a day at the

seashore together during a recent heated spell. They had run down to Atlantic City, and on arriving made themselves known to none, but went to a bathing house incog.

Clad in the shapeless bathing suits that are furnished hapless strangers, they soon issued forth, with a shapeless straw hat tied tightly down upon the head of each.

It is needless to say they did not look as dignified as is their wont when they officiate at some high service, but their enjoyment of the situation was **not** a whit the less on that account.

By an odd chance the string of the cardinal's hat was red, and the archbishop chuckled at the aptness of it.

"Any one can see you are a cardinal," he said.

"And any one can tell you are an archbishop, because here you are bathing in an archiepiscopal see," retorted the cardinal, finishing the sentence in a splutter, for at that moment a big breaker caught him full in the face.

But not an observer took them for either cardinal or archbishop. In spite of their shapeless costumes, however, there was something distinguished in the appearance of the two men—something in their faces or manner—that marked them as being persons of standing, and so it happened that some of those in the throng that huddled along the beach gazed at them with mild curiosity.

One homelike countrywoman, evidently on her first seashore visit, was especially interested in watching the two men, who were enjoying themselves with constantly increasing gayety.

And at length the dignitaries heard her say critically to her husband, in what she thought a safe aside:

"Well, the old man, he looks kinder thin and peaked, but the old woman—seems to me she's quite hearty and strong."

CAUSES OF FAILURE.

In an address at Blackrock College, just before sailing for New York, in 1900, on his return from unveiling the

Lafayette monument, Archbishop Ireland made an address to the students on the Irish race in America. He said that what he had seen of young Irishmen in America led him to believe that they were somewhat inconstant. They changed from year to year. They undertook one thing and then another, and never succeeded. Whatever career in life a young man chose he should hold on to it. Another fault that he noticed among young men of Irish blood was that they feared hard work and were afraid of labor in what might be called a menial form.

Young Irishmen wanted to be successful all at once, and to ascend to the top of the ladder right off or in a few days or years; and when they did not get to the top of the ladder immediately they gave up.

Young men of other races would begin at the lowest rung of the ladder, and if they could not get to the second they would stick to the first with wondrous adhesive power until they were sure of being able to step up; and if they never reached the second rung you would always find them sticking to the first.

He frankly confessed that he had often found that young men of Irish blood, no matter how well educated, were not able to keep up in the race with men of other nationalities. Was it because they lacked mind? Not at all. They had mind so bright that if others had it they would make still greater advances.

Was it lack of generous heart? No; if anything their generosity of heart carried them too far. Was it lack of power of arm? Not at all. God had given them healthy and strong limbs. What was it, then? They lacked perseverance—steadfastness. They lacked that devotion to work which never allowed itself to be discouraged by difficulties, and they lacked thought for the future.

Irishmen were a little too poetical. They wished for the sweetest and best that life could afford. They aspired to high regions, and thought hard work rather degrading. But in America they were very successful as a rule. And why?



Rt. Rev. Maurice T. Burke, D. D., Bishop of St. Joe, Mo.

Largely because of the well-known principle in America that labor was honorable, no matter what it was.

Another fault which held down the Irish race was love of drink. If the Irish people in America and their descendants for generations had been faithful to the counsels of Father Mathew they would control the country—no doubt of it.

WASHINGTON'S CATHOLIC AID-DE-CAMP.

The title of personal friend of George Washington can justly be borne by four men unconnected with him by family ties. These are: Dr. James Craik, who was his family physician and frequent companion; La Fayette, whose connection with the great chief is known by all men; Lund Washington, the Mount Vernon manager, whose intimacy with his employer was so great as to allow him to be captious in his letters to his great namesake; and John Fitzgerald, his Catholic aid-de-camp. None of the others was the equal of Fitzgerald in absolute personal devotion to Washington and reverent intimacy with him. Faithful in danger to his person and his reputation, Fitzgerald had a large place in Washington's heart. He was one of the most active Catholic laymen in the early days of the Republic; he gave assistance to the foundation of Georgetown College, and was the principal lay promoter of the building of a Catholic Church in Alexandria, of which town he was mayor in 1787, and Collector of Customs in 1798.

* * *

From what part of Ireland Fitzgerald came is not known. In 1769 or 1770 he came to Alexandria, then a village which gathered tobacco for foreign ships.

* * *

It was at a ball which Washington gave at Alexandria over his election to the House of Delegates that John Fitzgerald, the young merchant, made his first appearance in Virginia society. A graceful dancer as well as one of the finest horsemen of the time, he speedily became popular in

the community of which Washington was the head. But his acquaintance with the great chief was of slow growth; for Washington was reserved, and tested merit was the only key to his friendship.

* * *

In 1774 Fitzgerald's offer to follow Washington to the war was accepted and he became aid-de-camp to the commander, thereafter attaching himself specially to his person. He organized Washington's life guard, whose flag hung in the Alexandria Museum until it was destroyed by the fire which consumed that building in 1871. George W. P. Custis, Washington's step-son, never tired of narrating circumstances which proved the extraordinary attachment of Fitzgerald to his commander. In his "Recollections of Washington" he gives a vivid sketch of the conduct of Fitzgerald when, at a critical point of the movement of the American army between Trenton and Princeton, the chief dashed to the front of the American lines and rode direct toward the enemy, being between two fires. Says Custis:

"The arms of both lines are levelled. Can escape be possible? Fitzgerald, horror-struck at the danger of his loved commander, dropped the reins on his horse's neck and drew his hat over his face that he might not see him die. A roar of musketry succeeds and then a shout. The aid-de-camp ventures to raise his eyes. Oh, glorious sight! The enemy are broken and flying; while dimly, amidst the glimpses of smoke, is seen the chief alive, unharmed, and without a wound, waving his hat and cheering his comrades to the pursuit! Colonel Fitzgerald, celebrated as the finest horseman in the American army, now dashed the rowels into his charger's flanks and, heedless of the dead and dying in his way, flew to the side of his chief, exclaiming, 'Thank God, your Excellency is safe!' The favorite aid, a gallant and warm-hearted son of Erin, a man of thews and sinews, 'albeit unused to the melting mood,' now gave loose rein to his feelings and wept like a child for joy. Washington, ever calm amid scenes of the

greatest excitement, affectionately grasped the hand of his aid and then ordered, 'Away, dear Colonel! Bring up the troops; the day's our own.' "

* * *

Known as a gallant soldier and an active citizen, the people of Alexandria in 1786 elected Fitzgerald their mayor, and he presided at the Court of Hustings. At this time he assisted the Rev. John Carroll in the beginnings of Catholic education in America by the foundation of an academy at Georgetown, which has now grown to be the university of that name. No Saint Patrick's Day ever passed without a celebration at the hospitable home of Colonel Fitzgerald. The few Catholics who had returned from the War of the Revolution to Alexandria included, says Custis, John Burns, who, on the deck of a British prison-ship, sick, half-starved, but still true to his country, cried, "Hurrah for America, if I die for it!"—William F. Carne in *Ave Maria*.

SAID ABOUT LEO XIII.

The full title of "the 263d Pope," Leo XIII., who was born March 2, 1810, and elected February 20, 1878, is given by the Westminster Gazette, quoting from the official publication of the Papal Court. It runs as follows: "Vicar of Jesus Christ, Successor of the Prince of the Apostles, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Ecclesiastical Province of Rome, Bishop of the Diocese of Rome, Sovereign of the Secular Possessions of the Holy Roman Church."

In order to pass the time during a period of convalescence the Pope read the Latin classics and newspapers of all shades of opinion. He expressed his satisfaction at the respect paid him in the Italian Liberal press and foreign journals. He laughingly described journalists as "the bees of history." One of his servants, who assisted the Pope during the operation, is called Seneca. The Pope said to him, "Hold me, Seneca, and think of your heroic ancestor."

Many people have an idea that Leo XIII. is the oldest Pope that has ever sat in the chair of St. Peter. That privilege, however, belongs to Pope Agathon, who reigned from 686 to 688, and died at the age of 107. Pope Gregory IX. (1241) was 99 when he died; Celestin III. (1198) 92; Gregory XIII. (1417), 91, and John XXII. (1339), 90.

Leo XIII. was never angry in his life. Of all men his temper is the most even. He is a natural philosopher and one of the broadest minded ecclesiastics that ever ruled the Church. He can read, write and converse in seven languages, and his knowledge of the ancient classics would make him remarkable as a scholar if he had never been Pope.

* * *

Leo XIII. divided with Bismarck and Gladstone the distinction of being one of the three greatest statesmen of their day. He survived his two famous contemporaries; and it is something of which the Universal Church is proud, that in the closing years of his fruitful and glorious life all the nations unite in their tributes to the aged and saintly head of the Catholic world.

THE POPE AND HIS GARDENER.

During a recent brief outing in the Vatican gardens Leo XIII. came across an assistant gardener who was digging the soil. "My good man," he said to the gardener, "how much do you receive a day for your labor?" "Two francs, your holiness," was the reply. The Pontiff mused awhile. "And how many children have you?" "And does your wife also work for her livelihood?" "Holy Father," said the laborer, "I have never been married." Once more the Pontiff paused in reflection. "Then, my good man," he said, "I shall give instructions that from henceforward instead of two francs a day you will receive a franc and a half, and that half a franc will be added to the wages of some other workman who has a wife and family to support."—Chicago Inter Ocean.

THE POPE'S PHILANTHROPY.

There is a fine phrase of Mr. Gladstone's, which came from him once when conversing with the writer of some book, about Daniel O'Connell, the great Irish national leader, whom Mr. Gladstone had known well in his younger parliamentary days. Being asked what he considered O'Connell's most striking characteristic, Mr. Gladstone paused for a moment and then said: "His most striking characteristic seemed to me to be a passion of philanthropy." A passion of philanthropy! The words would apply with absolute accuracy to Pope Leo XIII. Philanthropy, indeed, appears to be with him a passion. There have been political Popes and theological Popes, but Leo XIII. is above all things a philanthropic Pope. Some of the great social movements which came up during his time might well have intimidated a less heroic spirit.—Justin McCarthy.

AH, AMERICANO.

In 1898 during the Cuban War we knelt at the feet of the Vicar of Christ to get his blessing for self, friends and parishioners. Those who preceded us were French and Italians. But when the Holy Father learned we were from the United States he, till now in a bending posture, slowly raised himself to be perfectly erect and looked upon us tenderly, saying in a tone of surprise: "Ah,Americano."

THE POPE WON HIS ENEMY.

"Our Pope," said a well known Catholic, "reads character at a glance, and is rarely deceived. One evening, when nuncio at Brussels, he was entering his carriage to go to dinner at the house of Count de Baillet, when, just as his foot was on the carriage step, a workingman, wretchedly dressed, rushed forward, insulted him, and attacked him personally. His servants, ready in his defense, seized the aggressor and proceeded to make things hot for him; but

the Pope—then simple Mgr. Pecci—stopped them, and, calmly and kindly addressing the man, said:

“My friend, I bear you no malice for what you have done; are you in need? Come to see me some other time,” and let a five-franc piece slip into his hand. Needless to say the workman, after much encouragement, went to see him, and went so often that the nuncio eventually took him into service as a domestic, and even now Leo XIII. retains a benevolent recollection of him, and recounts that he never had a servant more respectful and more to be trusted.”

* * *

Leo XIII. had shown in his boyhood the promise of his future mastery of Latin by celebrating the occasion of his first communion in a composition of a sonnet in Latin. The little effort has a special interest in this, that it lay concealed for many years among the archives of the Pecci Palace, and that only a couple of years ago it was brought to light and placed in the Pope's hands on June 22, 1896, exactly seventy-five years after it was written! Meanwhile, the young student of those distant days has become probably the greatest living Latinist. As his biographer says, he has accomplished the most impossible feat of “writing with a style of his own in a dead language. He does not merely translate his compositions into Latin; he is a Latin author, thinking and seeing in Latin. Probably the Pope is not so proud now of his skill as he was in his very early days; he certainly has no reason to see that his efforts are mentioned to his relatives. In one of his letters to his brother Charles, written in 1824, he said: “As to the prizes my poor efforts have obtained for me, not without some trouble, you would please me very much by mentioning them to papa, and particularly to Uncle Antony, who promised me a watch on his word of honor!”

Despite the frailty of his body—he made his will in 1837—the Pope was always the most studious and laborious of priests. But although an ardent bookman, he was emphatically a man of action. In February, 1838, he was

dispatched by Gregory XVI. to the province of Benevento as Papal delegate. Brigandage prevailed throughout that region, and Monsignor Pecci determined to put it down. He satisfied himself that the pontifical troops could be relied upon, and then drew up his plan of campaign with the utmost secrecy. Having obtained the fullest information respecting the districts infested by banditti, he dispatched thither columns of troops, led by trustworthy and experienced guides.

"The results soon surpassed all expectations. Most of the robber chiefs were arrested and their gangs dispersed. Monsignor Pecci had the dreaded chiefs loaded with chains and marched through the streets of the city. He also took care that all the sentences passed by the courts were carried out to the letter, and brigandage died out for want of brigands.

PRIESTS AND PRELATES.

The late venerable Cardinal Mertel never rose above the order of deacon, either as cardinal or as ecclesiastic.

It has been remarked, as a curious coincidence, that Mgr. Sarnelli, the late Archbishop of Naples, who died in 1897, died just a year after his predecessor, Cardinal Sanfelice—at the same age and on the same day of the same month.

Rt. Rev. E. M. Obrecht has an interesting collection of old stamps for which he has refused \$10,000. He is of the order of Trappists.

The Indians saluted Bishop Lenihan, Cheyenne, when he visited some within that diocese as "The big chief with the buttons all down."

It was Very Rev. Father Dominic of the Mother of God, a Passionist Father, the founder of the Congregation of the

Passion in England and Belgium, that received Cardinal Newman and Father Dalgairns into the Church.

Cardinal Manning was reported to have said to a person who asked him what he should believe about the Vatican Council: "Read what the London Times says of it; believe the direct contrary, and you will be near the truth."

Cardinal Taschereau, who died in 1898, was the first Canadian Cardinal, for though Mgr. Weld was nominally a member of the hierarchy of Canada when he received the red hat in 1830, he never lived in the Dominion.

Cardinal Manning settled the great London strike. Archbishop Ryan rendered a similar service in Philadelphia. Bishop Quigley put an end to the oppressive and threatening conditions in Buffalo, and every Catholic bishop can do the same thing.

"I have never cared for anything," Cardinal Wiseman once remarked, "but the Church. My sole delight has been in everything connected with her. As people in the world would go to a ball for their recreation, so have I enjoyed a great function."

Rt. Rev. Bishop Kelly of Geraldton, Australia, presides over the largest diocese in the world, its area being about 1,200,000 square miles, say between thirty and forty times the size of Ireland; but, of course, it is at present only sparsely populated.

Jesuit Father Jogues, who was maltreated by the Indians in this country, on his return to France had to be protected from hero worship; Anne of Austria and princess of the blood knelt before him. He was on his return to this country murdered by the Mohawk Indians, New York, whom he tried to convert.—See Vol. I, p. 322.

There are but two graduates of West Point in the Catholic priesthood. One of them is the Rev. Father Deshon, superior of the Paulists, who was a schoolmate of General Grant. The other is the Rev. D. S. A. Mahoney, who is superintendent of a working boys' home in Chicago, where he combines military discipline with religious instruction effectually.

Cardinal Newman died on Aug. 11, 1890. His most famous work, "Apologia Pro Vita Sua," was written in reply to a Protestant clergyman named Kingsley, who charged the Catholic clergy with holding lax views on the virtue of veracity. This book created an immense amount of interest, and it was generally agreed that the Cardinal had overthrown his opponent at every point. His literary style is regarded as one of the most faultlessly beautiful in the language.

Hereafter Archbishop Ireland will wear the G. A. R. emblem of Acker Post. He was chaplain of the Fifth Minnesota Volunteers during the Civil War. Though he became a Grand Army man at the Buffalo national encampment of '97, he reserved his second step in progression, when he enrolled himself as a member of Acker Post. It need hardly be said that a thrill of pleasure enthused the veterans and that they made the new comrade most welcome at their campfire.—May, 1898.

The Rev. J. Lenert, of Henrietta, Texas., has the largest parish in the United States. The Panhandle mission comprises all that vast scope of country lying north of the Texas & Pacific Railroad, extending to the narrow strip of land separating Texas and Kansas, which was once known as "No Man's Land." The mission is bounded on the west by New Mexico and reaches east as far as Munster, in Cook County—covering sixty-nine counties. Father Lenert has 1,392 miles of railroad to travel over and 444 miles overland in stage, in order to cover his mission once.

It was Bishop Nulty, Meath, who first recognized in Parnell the great leader which he afterward became. He secured his election from Meath, supported him, but promptly repudiated him when the most tragic episode in modern politics proved him unworthy.

It seldom happens that a bishop lives to attend the funeral of his successor, but that is what has happened in Michigan. When Bishop Mrak resigned the see of Marquette over twenty years ago, Bishop Vertin succeeded him; and when the latter was buried the venerable Bishop Mrak was present at the obsequies.

Rev. Father Weiss, of St. G  nevi  ve, St. Louis, who on the 27th of April, 1898, celebrated the golden jubilee of his ordination, was the priest that Longfellow saw when he wrote his "Evangeline," and the people he served for a half century were Arcadians, or French of the Sixteenth Century. He was to them a father and they were to him children.

It is related of a well-known Canadian bishop, now gone to his rest, that on one occasion, when he was crossing the Atlantic, a rather troublesome lady succeeded by persistency in getting him to sign his name in her autograph album. He had many titles, but he wrote simply his name. "Oh, good bishop," said the persistent lady, who wished her friends to know that she could count such a man among her acquaintances, "please write after your name what you are." The bishop quietly took the pen and wrote under his name the words: "A miserable sinner."

A strange coincidence was noted in connection with Archbishop Chapelle's appointment as Apostolic Delegate to Cuba. He had an uncle who was a bishop in the West Indies and had determined to go there as a missionary. The death of the uncle changed his plans and he came to



Most Rev. Placide Louis Chapelle, D. D., New Orleans, La.

the United States. Finally he went to his first choice, not as a priest, but prelate.

Rev. Dr. Kavanagh, P. P., Kildare, for many years President of Carlow College, was killed while celebrating Mass at the altar in his parish church. He was afraid to die, often expressed his fear, and often expressed a wish that he would not have a lingering illness. The cause of his death was the statue of an angel, placed high up near the altar, falling on his head. Learning the cause of his death, a wag remarked that Dr. Kavanagh was killed by a fallen angel.

Many of Father Huc's descriptions of Chinese Tartary are very amusing. He admired the politeness of the people. Not even the brigands, of whom there were many, fell short in courtesy. No rude cry of "Your money or your life," with a pistol at the traveler's temple, is the Chinese formula, but a polite salutation; and then, perhaps, "Venerable elder brother, I am on foot. Kindly lend me your horse;" or, "I have no money; pray lend me your purse;" or, "It is really chilly to-day; please lend me your coat." If the "venerated elder" pleasantly complies, the brigand says, "Thank you;" and there the matter ends; but if the "elder" resists, then the effect of a bludgeon is tried.—Salesian Bulletin.

Archbishop Ireland was invested at the Elysee Palace Hotel, Paris, Sept. 25, 1900, with the insignia of his office as a commander of the Legion of Honor. This is a higher honor than has ever been conferred on any of the French clergy. The highest honor conferred on them being an officer in the Legion of Honor. Archbishop Ireland is the first ecclesiastic invested with the rank of commander. He richly deserved it. His masterly oration on that occasion, when he unveiled the Lafayette monument, commanded the attention of both hemispheres. The Legion of Honor

is an order of merit instituted by Napoleon Bonaparte as a recompense for military and civil services. It is the highest honor which can be conferred in France and but few foreigners obtain the rank. The medal of the legion is a five-rayed cross suspended from a leaf of laurel and oak by a crimson ribbon.

The Rev. George M. Searle, C. S. P., lately appointed to the charge of the Vatican Observatory, Rome, is of New England stock and a convert to the Catholic faith. He was born in London, England, June 27, 1839, while his parents were on a visit in that city. In his boyhood he attended the Brookline High School, and later made his course at Harvard University. He followed his bent for astronomical studies and soon after leaving Harvard became assistant at the Dudley Observatory, Albany, N. Y. In 1858 he discovered the asteroid, Pandora. The following year he entered the service of the United States Coast Survey. Three years later he was appointed assistant professor in the United States Naval Academy, and there remained till the war was over. About this time he became a Catholic, and made a brief visit to Rome. After two years as assistant in the Harvard Observatory he entered the Paulist Community and was ordained to the priesthood in 1871. His vocation did not hinder the continuance of his scientific pursuits. He was professor of astronomy and mathematics in the Catholic University of America from its opening in 1889 until 1897. Father Searle has been a frequent contributor to astronomical Journals, and is the author of an excellent textbook, "Elements of Geometry." A controversial work from his pen, "Plain Facts for Fair Minds," was published a few years ago in New York and has attained a circulation of nearly half a million copies.

A BISHOP'S CAREER.

Right Rev. Bishop Keiley, of Savannah, Ga., was once a Confederate soldier—a private in General Kemper's

command. Later he became a newspaper reporter and afterward a priest. He has a brother who was formerly mayor of Richmond, Va., but is now judge of the International Court of Cairo, Egypt.

"HANDSOMEST CLERGYMAN IN NEW ENGLAND."

In some reminiscences contributed to the columns of the Boston Globe, John H. Buckley makes interesting mention of Archbishop Williams' parents and of the early days of the future metropolitan of Boston. The archbishop's father was at one time a blacksmith, having his shop on Blackstone and Clinton streets. Afterward he started a West Indies goods store on Broad street and was very successful. Of his now famous son Mr. Buckley writes: "In his boyhood and youth John J. Williams was admired by every one for his manly beauty, gentlemanly manners and modest demeanor, and was kind and gentle to old and young alike. He was considered by all the handsomest clergyman in the whole diocese, which then embraced nearly all of New England."

DUKE OF NORFOLK.

The present Duke of Norfolk, leader of the English Catholics, who has been recently wounded in the Transvaal, is Earl Marshal of England and premier duke of the realm, who crowns the sovereign and ranks next to princes of blood royal.

He is immensely wealthy, but his vast possessions have a stigma upon them in their origin, which dates back to the spoliation of the Church under Henry VIII.

The first Duke of Norfolk was among the greatest and most conscienceless followers of that uxorious and murderous monarch, and received as reward the plunder of the rich bishopric of Norwich.

Possibly the present duke's large charities are motivated by a desire to make, as far as possible, conscientious restitution.

ANY MORE QUESTIONS.

Max O'Rell tells a good story of Mr. William Redmond, Irish member of parliament. Mr. Redmond was once addressing a meeting of Irishmen in the Centenary hall at Sydney, Australia, and at the conclusion of his speech the audience rose en masse and cheered themselves hoarse. The chairman, who was a very meek and mild man, at length succeeded in restoring quiet, and said, "Gentlemen, I am requested by Mr. Redmond to say that if any one wishes to ask him a question he will be glad to answer it." A man rose from the body of the meeting and ascended the platform.

"Mr. Chairman," he said, but never got any further. He was recognized at once as a notorious Orangeman, and, quick as a flash, a great, big specimen of an Irishman sprang at him and struck him in the temple.

The man fell like a log, and it was thought that he was killed by the blow. They carried him out on a stretcher and sent for doctors. Imagine the excitement all this time, continuing for a quarter of an hour.

Finally the chairman rapped gently on the edge of his desk, advanced to the front of the platform, with his eyeglasses poised on the end of his fingers, and there was quiet at once. Then, very deliberately, the chairman said:

"Gentlemen, is there any one else who would like to ask Mr. Redmond a question?"

THE CARDINAL HIMSELF.

A traveler lying ill and in danger of death at a hotel in Dublin sent for a priest. It was a stormy night. Through the rain and wind and the muddy streets the priest came on foot, saw the sick man and administered the sacraments.

The landlord, who was a Protestant, pleasantly asked the priest to come into his own room and have some refreshments before going back into the night and storm. Then by way of conversation, the landlord began to talk

about the high Catholic clergy and the comfortable life they usually led.

"Now, for instance," he said, "while you were walking through the mud and the rain, I am sure His Eminence, the Cardinal, was enjoying a pleasant fire and drinking his punch in the palace."

"Do you think so?" asked the priest.

"Indeed, I do," said the man.

"I am afraid you have a wrong opinion of the Cardinal."

"Why?" asked the man.

"Because, my friend, I am Cardinal Cullen."

At once the landlord arose to his feet, full of humblest apologies. Should he get a coach for His Eminence, and so on.

"No," said the Cardinal. "I shall return as I came. I am used to it."

The example of the Cardinal so impressed the man that he applied for instruction in the faith and was soon after received into the Church.

O'CONNELL'S "DIVILMENT."

At Tipperary, brave Tipperary! they wanted to take the horses from his carriage and draw him themselves upon his way. "This will never do," he said to his daughter-in-law, "their intentions are excellent, but they'll get so excited that we'll find ourselves in the ditch presently."

Bursting open the carriage door and in a moment he was out among these gigantic Tipperary men, just as big as any of them. "Now, boys, be reasonable," he said, "leave the horses under the carriage." "But shure, we'd rather pull you along ourselves, sir," was the reply as the preparations for so doing went gallantly forward. "All right, on your own heads it be," cried O'Connell good humoredly, and throwing off his coat, he set to with pugilistic intent, boxing them right and left until he had got them to desist. Their amusement and delight knew no bounds, and when on regaining the carriage, he doubled up his hand and

shook it at them, with a beaming smile and a twinkling eye, the air was rent with enthusiastic shouting and he drove off even a greater hero than when he had come.

To understand the above scene and to thoroughly appreciate it, one must have Irish blood in one's veins. It was not so much the daring of the act that stirred the people up, for, of course, he knew they would not lay a hand on him, but it was the originality of it, the fun of it, in point of fact what they would themselves have called the "devilment" of it, that won their hearts and made him more popular than ever before.—"Family Reminiscences of Daniel O'Connell," by Alice O'Connell, in Donahoe's,

SS. COLUMBA AND CANICE.

Columba and some of his monks were out in the Northern seas. A storm was raging and they were about to be swamped. "Can you not pray us out of this danger?" said his companions to Columba.

"I cannot," he replied, "but if Canice only knew he could."

At that same moment Canice was sitting down to dinner in his monastery of Aghabot when he seemed to feel Columba's danger. Instantly starting up he slipped one foot into its sandal, and without waiting to put on the other, ran to the church, "for," said he, "Columba is in great danger, and I must go to pray for him." He did, and Columba thanked God that He had heard the prayer of Canice and saved them from a watery grave, for there was one in the boat who was none too ready for judgment. Now, why did not Columba, greater saint as he was, pray himself and God hearken to his prayer from the boat? Why did not Canice pray in his refectory? Why such shoeless haste to get to the church to pour forth a prayer? It was because in the church was He who stilled the waves of Genesareth and who was waiting to be asked, as He had to be asked in the Gallilean boat. The story should

serve to remind us that the best place to pray is before the tabernacle.—From the Irish Rosary.

THE TALL IRISHMAN AND THE SMALL FOREIGNERS.

An amusing incident which occurred at St. Peter's, Rome, during the canonization, June, 1900, is related by an Irish student who was present, in a letter from Rome to his relatives. Like many of his fellow countrymen this student is tall of stature. When he entered the basilica he naturally looked about for a good position. He did not succeed in reaching the center of the church, but he went in amongst a number of Italians and Frenchmen, and was gratified to find that he was head and shoulders above them, and therefore could see what went on with the greatest ease. Every one in the church was, of course, eager to obtain a good view, and after a while, when the procession moved along, one of the Italians discovered to his chagrin that the student obstructed his vision. He called to him in Italian and in an audible voice to "get off that stool." As a matter of fact, on such occasions, many do stand on small stools which are specially manufactured in the city for the purpose. In this instance the Italian's stern request met with no response. He felt indignant, and by dint of crushing and struggling he made his way up to where the obstructionist stood. With a gesture of impatience he brushed aside the student's cassock—to see not a stool, but a well developed pair of legs. Sacred as was the place, the spectators could not restrain a titter at his discomfiture.—*Liverpool Catholic Times*.

THOUGHT HE WAS ALIVE.

The first time that Undertaker W. J. McDebe, New Brunswick, N. J., used his automobile catafalque in church, Nov. 15, 1900, it caused a panic. The remains of William Tighe were already placed on the catafalque in the rather narrow aisle of St. Francis' Church.

"Fall in back of the coffin," said the undertaker to the pallbearers. He himself was directly behind it. Mr. Hussey, Mr. Gilhooley and the rest of the pallbearers obeyed the command. McDebe touched the button of a concealed electric motor, and the catafalque began to move toward the altar with its burden. Mr. Hussey, Mr. Gilhooley and Mr. Walsh cried out in terror at the spectacle and the congregation was thrown into consternation. Mr. Hussey started for the door. He was followed by the other pallbearers, by the mourners and by nearly everybody else in the church except Father Graham, who was waiting to read the funeral service. McDebe ran out on the lawns in front of the church for the purpose of persuading those who had fled to return. It took him several minutes to subdue the panic which had been caused by the automobile catafalque and to make an explanation sufficiently convincing to bring the congregation back into the pews.

SEWARD'S LETTER ON ARCHBISHOP HUGHES' DEATH.

A few weeks ago, when commenting upon the proposed centennial celebration of William H. Seward's birthday, we called attention to the strong personal friendship that existed between the great statesman and Archbishop Hughes. The following letter written on the occasion of the great prelate's death gives eloquent expression to the feeling of friendship and also testifies to the great service which the Archbishop rendered to his country in days of danger. This is the document:

Department of State, Washington, D. C., Jan. 13, 1864.—
To the Very Rev. Wm. Starr, Administrator of the Diocese of New York: Very Rev. and Dear Sir—The President of the United States has put into my hands the invitation to the funeral obsequies of the late Archbishop Hughes, with which he was favored by you. While it was impossible for him to accept the invitation, he has, nevertheless, ear-

nestly desired to find some practicable mode of manifesting the sorrow with which he received intelligence of that distinguished prelate's demise, and his sympathy with his countrymen and with the religious communion over which the deceased presided, in their great bereavement. I have, therefore, on his behalf, to request that you will make known in such manner as will seem to you most appropriate that; having formed the Archbishop's acquaintance in the earliest days of our country's present troubles, his counsel and advice was gladly sought and continually received by the government on those points which his position enabled him better than others to consider. At a conjuncture of deep interest to this country, the Archbishop, associated with others, went abroad and did the nation a service there, with all the loyalty, fidelity and practical wisdom which, on so many other occasions, illustrated his great ability for administration. Humbly hoping that the loss which the Church and the State have sustained in the removal of the head of your Archdiocese may through the blessing of God be repaired, so that what has been an unspeakable gain to Him may not be a permanent cause of sorrow to them, I have the honor to be, respectfully, your obedient servant,

WILLIAM H. SEWARD.

THE LAST MOMENTS OF FATHER DOMINIC, C. P.

Father Dominic Barberi, Passionist, founder of the Congregation of the Passion in England and Belgium, received a threefold vocation from God: First, to the religious life; secondly, to the priesthood; and, thirdly, to devote himself to the conversion of England. But he is principally known to the Catholic world as the Italian missionary who received John Henry Newman into the Church. This came from his having first received Dalgairn after some weighty correspondence.

Father Dominic seems to have been a sufferer most of his life. Added to mental trials and constant disappointments, he had a weakly constitution; yet he bore up under

bodily pains which would have extinguished all active work in others. His death, which occurred so soon as 1849—"in the fifty-eighth year of his age and the seventh of his residence in England"—was in keeping with his cross-marked career. He was on a journey to the opening of a new church, which had been required by the growth of Catholicity around his first foundation. He had a brother Passionist with him, one lately returned from Australia. Taken violently ill on the train, he was carried out onto the platform of a little station just beyond Reading. It happened that cholera was raging at the time in various parts of England; and, consequently, no one was willing to admit the dying priest into a house. Some straw was procured, and on that lay the exhausted missionary, with his only companion, Father Louis, by his side. "In a few minutes," continues his biographer, "he arranged his spiritual concerns—temporal he had not any—made provisional arrangement for the government of the province, and received such rites as his brother priest could then administer." The up-train just then stopped at the station. He was put into a compartment and brought on to Reading. The landlord of the railway hotel admitted him into the house; and there, lying on the ground, with the crucifix to his lips and his companion kneeling by his side, he breathed forth his soul to his Creator shortly after midnight on August 28, 1849. His last words were, *Fiat voluntas tua!*—"Thy will be done!" Most appropriate last words, for they had been the motto of his life.—F. Pius.

ABOUT VARIOUS PERSONS OF VARIOUS CREEDS.

Because of a wager Samuel Hamaker, of Manheim, Pa., has not cut his beard since Blaine was defeated for the presidency in 1884.

Among the successful men who in their earlier days were telegraph operators are Andrew Carnegie, Sir John Van Horne and Thomas A. Edison.

It is said that when Cornelius Bliss was a small school-boy his teacher asked him if Jerusalem was a common or proper noun. "Neither," replied the little pupil. "It's an ejaculation."

Oliver Wendell Holmes once said in a lecture before the Harvard Medical school: "I firmly believe that if the whole materia medica could be sunk to the bottom of the sea, it would be all the better for mankind and all the worse for the fishes."

The Bible presented by the Harvard Republican Club to Governor Roosevelt, for use by him in taking the oath of office of Vice-President in 1901, bears on the fly leaf the inscription: "From Harvard men to a Harvard man of whom all Harvard men are proud."

There is a good collection of Bibles in the National Museum at Washington, and among others one of Cromwell's pocket Bibles, which that vile hypocrite gave to every soldier in his army, with instructions to carry it in a pocket made especially for that purpose in the waistcoat over the heart.

Thirty-eight years ago young Augustus Bliss, of Warwick, quit cutting brush on his father's farm, hung his scythe on a pine tree and went off to the war. The soldier boy never came back, and the scythe has never been taken down from the tree where he hung it, but has become embedded in the growing pine until it is a fixture.

In 1900 when Mr. Shaw was governor of Iowa he used to set apart time and superintend the Sunday school of the First Methodist Church at Des Moines.

A. T. Stewart, New York, died worth \$80,000,000. When he started a little store on Broadway he was left a legacy in Ireland of \$25,000. He went home to obtain it and invested in Irish linen for his little store to immense advantage.

General Shields, the hero of the Mexican and Civil Wars, was the first and only man that crossed swords successfully with Stonewall Jackson, the Confederate general, at Winchester, March 22, 1862. Shields was so badly injured that he had to give commands from bed.

An instance of "the ruling passion strong in death" is found in the case of the Yankee captain who was caught in the jaws of a whale, but was rescued, badly wounded. On being asked what he thought while in that situation, he replied: "I thought he would make about forty barrels."

When George Washington and dame Martha entertained they took their places at table at the hour decided upon and the only excuse offered was: "Gentlemen, we are too punctual for you! I have a cook who never asks whether the company have come, but whether the hour has come!"

If heredity counts for anything the son just born to Neville Lytton, heir presumptive to the Earldom of Lytton, ought to develop into one of the greatest literary men of his time. On his father's side he is a great-grandson of Bulwer Lytton and a grandson of "Owen Meredith," and on his mother's side he is a great-grandson of Lord Byron.

It is recorded that a Scottish innkeeper once said of the late Duke of Argyll: "His grace is in a verra deeficult posection whatever. His pride of intellect will no' let him associate with men of his ain birth, and his pride of birth will no' let him associate with men of his ain intellect."—The Argonaut (San Francisco.)

Once, when General Butler was in congress, he arose in his place and gently insinuated that the member who was occupying the floor was transgressing the limit of debate. "Why, general," said the member, in reproachful tones, "you divided your time with me." "I know I did," re-

joined the old warrior, "but I did not divide eternity with you."

John Bright, M. P., honest John Bright, admonished by a daughter for lack of care of his personal appearance, said: "It does not matter; nobody knows me in London, so I can dress as I like." "But you dress just as badly in Rochdale," was the reply. "Yes, my dear; but in Rochdale everybody knows me, so it matters still less how I dress there."

Twenty-five of the nobility and ultra-rich of Paris sat down to a dinner provided by Harry Kimball Thaw of Pittsburg, whose father was an ex-mechanic millionaire, who ate at stand-up lunch counters. The cost of each plate was \$3.20. With souvenirs and decorations the dinner cost \$8,000. Sousa's full band played. "Take your seat on the band wagon."

John Jacob Astor owns one of the most valuable manuscripts in the United States—the famous Sforza Missal, valued at \$15,000. The work measures thirteen and seven-eighths by nine and three-eighths inches, has 184 pages of vellum and is bound in red morocco. It was made and decorated for Galeazzo Sforza by the great Florentine artist, Francesca Filippo Lippi.

It is not generally known that a reward was once offered for Senator Morrill's life. He told the story himself at a meeting of the Vermont Historical Society years ago. "In the early days of the late war," he said, "my picture was put forth by a rebel Virginia newspaper, with an advertisement offering a reward for me, dead or alive, of \$25. That was usually offered for the recovery of runaway slaves. They described me as 'a person who would be expected to have been the author of "Yankee Doodle" rather than of the infernal tariff bill of 1861.'"

OF HISTORICAL INTEREST

Father Marquette had always begged of God to be permitted to end his days in the toilsome missions, and to die amid the woods, like his beloved St. Francis Xavier, in utter destitution.

Blessed Margaret Pole, Countess of Salisbury, the last of the Plantagenet former rulers of England, was martyred May, 1541. She was mother of Cardinal Pole and cousin to her slayer, Henry VIII.

General Lafayette was the first public man who was ever received by the Senate of the United States. The great Hungarian patriot, Louis Kossuth, was the second. Charles Stewart Parnell, the leader of the Irish party, was the third.

A lady writing to a London paper, quotes the following prophecy, referred to by a correspondent of "Notes and Queries," in 1880, as having been repeated to him before the accession of Queen Victoria:

In three hundred years and more
Sixth Edward's Mass shall be laid low,
When Seventh Edward he shall reign,
Sixth Edward's Mass shall be said again.

A different version of the lines was given by another correspondent, in the same year, and their authorship was attributed to Cardinal Pole:

Sixth Edward's Mass three hundred years and more shall
quiet be.

But the Seventh Edward's reign again restored shall be.

"It is curious," says the London Tablet, "how widely diffused was the idea that some religious change should take place in England three hundred years after the 'Reformation' "

In his memoirs General Sherman explains his victorious march to the sea by saying that during his college days he spent a summer in Georgia. While his companions

were occupied with playing cards and foolish talk, he tramped over the hills and made a careful map of the country. Years passed by. The war came on. Ordered to march upon Atlanta, his expert knowledge won his victory.—Hillis.

Our esteemed contemporary of San Antonio is authority for the statement that the parents of President Lincoln were practical Catholics. The story is told in connection with Father Scully's effort to prove that Washington died a Catholic. If Lincoln's parents were Catholic, he seems to have lost all knowledge of the practices of his parents' faith. More respect for Good Friday might have deprived us of the questionable glory of a "Martyred President."—Church Progress.

Guzman Blanco died in Paris in 1899. He had statues erected to him in Venezuela, where for years he was hailed as the "liberator and pacificator of his country." He became enormously rich, had to flee his native land, and died in exile. In the meantime all his statues had been overthrown and his name is now execrated by his countrymen.

When France declared war upon Germany in 1870 a staff officer announced the fact to Von Moltke, who was in bed. "Look in pigeonhole No. 4 of my desk," said the great German general, "and send the orders you find there to the persons to whom they are addressed." These orders told every corps commander and every railway official precisely what he was to do. The campaign was already planned to it's last detail.

"Didn't we rob and plunder our own countrymen in the South during the 'carpet-bag regime?' And after we had robbed and beggared the whites, we then plundered our wards the negroes, and looted the Freedman's bank. This is no reflection on the nonesty of the American people in general. It shows only that we can not govern honestly,

even at home, by military rule; and how can we expect to do it abroad in our foreign colonies, and over a people whom we despise as a subject race?"—Captain O'Farrell.

The true story of how Admiral Dewey got his assignment to sea duty in 1897 and thereby became world-famous is thus narrated by "Success": Before the Spanish-American war broke out the air in Washington was full of excitement for the officers of both the army and the navy. Active service was in prospect at last—and everybody wanted to go to fight. The naval men in particular grew restive, for they saw chances ahead. They were in the habit of dropping into a business office on Sixteenth street, situated nearly midway between the clubs and the department buildings. It was there, one afternoon, that Dewey, Porter, and a few others fell to discussing the prospects of war and their own chances. Porter was an Annapolis graduate who had gone with the South at the outbreak of the Civil war. He was the first Confederate officer to come over the side of Farragut's flagship after the fight at Mobile, and Dewey and the other Annapolis boys aboard the flagship were the first to greet him. They have been friends ever since. Well, on this particular afternoon, Dewey was lamenting the fact that he would soon be on the retired list, and that if he did not get a trip of sea duty, he would die in his bureau. "Why don't you try for it?" said Porter.

"I have," he replied, "but they won't change the seniority rule. I am doomed to grow old in this plagued bureau—while I know I could do something if I once got a whack at the Spaniards."

"Go to Proctor," suggested the ex-Confederate, "he stands well with the people down the street."

Off Dewey trotted to see the Senator. The Senator called on Secretary Long the next day.

"No," said the Secretary, "I can do no such a thing; he

must take his turn. Every one wants to go, even the retired folks."

But Senator Proctor went straight to the President.

"Do you want this very much, Senator?" the President asked.

"Yes, because George Dewey is from my state, and he says the chap that gets the first chance to give the Spaniards (hades) will be able to whip them and settle the dispute."

"All right," said the President, "I'll order it done." And he did.

LITERARY AND SCIENTIFIC CHARACTERS.

Kepler called judiciary astrology "a crazy daughter of a sane mother."

Coleridge, the poet, used to call the Presbyterians, Presby-tyrants.

The great philosopher, Sir Isaac Newton, always took off his hat at the name of God.

Peter the Great founded the first Russian newspaper, the St. Petersburg Gazette, in 1703.

Dr. Sanarelli, the discoverer of the new and effective yellow fever preventive and cure, is a Catholic.

Grotius accepted the services of a Lutheran minister on his death-bed to show his calumniators that he was not an infidel.

The well-known composer, Villiers Sandford, son of an Irish Episcopalian clergyman, composed the comic song "Father O'Flynn."

Paderewski is married and the ceremony took place in a Catholic church. He was married to Mme. Helene, baroness

of Rosen, on May 31, 1899, at the Church of St. Esprit in Warsaw.

Sir Thomas More, the great English chancellor, said of Erasmus: "To him the way of sound learning was the path of the Catholic Church."

Mark Twain says: "There is something fascinating about science. One gets such wholesale returns of conjecture for such a trifling investment of fact."

It is recorded of the great French orator, Massillon, that when he became a bishop he gave up preaching as one of the fine arts for which he had no more leisure.

It was Huxley who first used the word "Agnostician" to express his own mental attitude and that of the modern school of thinkers or sceptics that agree with him.

Dr. Morgan's clear statement is only a confirmation of what has long been believed by Catholics familiar with the writings of the immortal Bard of Avon, that he was a Papist.

The first lady student to be received into the Chicago Theological Seminary is Miss Florence Fensham, professor of Old Testament literature in the American College for Girls in Constantinople.

Some writers are just now trying their pens on the "passing of the Soggarth." As a type of the true parish priest the "Soggarth" belongs to no nationality, and he will never pass away. St. John was the first "Soggarth."—*Western Watchman.*

We have heard a great deal about Galileo and we are convinced that the earth moves, and yet we say the sun rises and sets, he hides his head behind a cloud and we

refer to his resting at the summer (21 June) and winter solstices (21 December).

"'All scholars now hold,' reminds us of what Victor Hugo once said," says Church Defence. "He told a group of admiring friends that the world had known but two great men: Shakespeare was one, and modesty would not allow him to name the other."

The Citizen calls the Orangemen, "orange-outangs." This is the way to wipe out bitter feelings between religious sects.—Exchange.

The Orangemen are not a religious sect: they are an animal species.—Catholic Citizen.

When Mark Twain's first child was born some one congratulated him, and he acted so coolly that some one said to him: "Why, are you not proud of your child?" "Well, yes," he replied, "I respect him for his parents."

Max O'Rell puts into the mouth of the happy wife in his latest sketch, the following definition of happiness: "To be loved by a husband of whom you are proud. To be rich enough to afford all the necessary comforts of life. To be poor enough to make pulling together a necessity."

M. Ferdinand Brunetière, the eminent French Academician, declares that for him, "the sheet anchor of his faith was the authority of the Church." This gentleman is the editor of "Revue des deux Mondes," and the autocrat of letters in France.

Anent the novel, one of Richard Malcolm Johnston's Georgian characters gives this definition of a "novyul": "As nigh as I can come at it, from what people tells me, it's a kind of a book, that the half of them is lies, and the fellow that writ it, knowed it."

When Mr. Gladstone was about to depart on his last trip to France, some one asked him if he did not think that his continual reading and study had a bad effect on his nerves. "My dear sir," said Mr. Gladstone, "can you imagine what would be the condition of my nerves if I were compelled to do nothing?"

Humboldt refers to Albertus Magnus as the founder of physical geography; and Mayer, who is certainly an authority in botany, asserts that no botanist preceded Albertus Magnus who could be compared with him. His works comprise twenty-one folio volumes, and he treats of a variety of subjects, from astronomy to zoology.

Sir Philip Burne-Jones, Kipling's cousin, relates of that author that when he is absorbed in his subject he writes with great rapidity, and each succeeding line on a page begins a little further to the right, so that when he gets to the end of a sheet there are but two or three words to a line.

Mark Twain does not enjoy traveling. It seems that when asked about a recent voyage, he replied: "I do it for the sake of my family. If I had my way I'd settle in one spot, and never move. In fact, I can't understand how any writer can be persuaded to move of his own accord. Old Bunyan was in luck when they threw him into prison. If I had been in his place, they'd never have got me out."

A veteran journalist, Mr. John Swinton, records that when he was working for the Sun, the late Mr. Dana once said to him: "You've got to square this paper with God Almighty and the judgment day every day you live; and that's the only way to edit a paper."

S. R. Crockett, the novelist, keeps for use in writing his books a large collection of carefully indexed scrapbooks,

like those of Charles Reade, filled with clippings from newspapers from all parts of the world, to a great number of which he subscribes.

Maurice Grau, the grand opera conductor, speaking of the London plan to have grand opera sung in English, says: "The difficulty is not so much that this language is hard to sing as that it is not yet the native tongue of opera. It is considered beneath an artist's dignity to sing in English."

The Bostonians are angered at President Eliot of Harvard because he compared the Mormon exodus with the sailing of the Puritans on the Mayflower. To be compared with simultaneous polygamists is distasteful to those distinguished as upholding successive polygamy.—Catholic Citizen.

William Ernest Henley, the English critic, has said of Victor Hugo as a poet: "He found French poetry a place of brick and stucco, and left it a palace builded of jewels—a palace of the Arabian Nights;" but Victor Hugo's prose masterpiece, "Les Misérables," Henley sums up as "an immense stupidity," and expresses the further opinion that the great poet could no more write sane prose than such writers as Thackeray could write great poetry.

Aubrey de Vere, the oldest English living poet, the great event of whose life, as he himself says, is his conversion to the Catholic faith, has just celebrated the sixty-sixth anniversary of his birth. Mr. de Vere has been a prose as well as a verse writer; his poetical work is embraced in fifteen volumes, while ten books stand to his name in prose. It is almost sixty years since the appearance of his first volume in verse, "The Waldenses."

It has been said by no less an authority than Daniel Webster, America's greatest orator, that "true eloquence does not consist in speech. It cannot be brought from afar

* * * it must exist in the man, in the subject, and in the occasion * * * it comes, if it comes at all, like the outbreking of a fountain from the earth, or the bursting forth of volcanic fires, with spontaneous, original, native force."

The poet Longfellow was born in Portland, Maine, in February of 1807. His ancestors were of English extraction, and his mother was a descendant of John Alden, the fortunate rival of Miles Standish. We all remember how this same John Alden won the love of the Puritan maiden, Priscilla, and how when he was so earnestly pleading the cause of his friend, Miles Standish, she asked him so archly, "Why don't you speak for yourself, John?"

Alfred Tennyson was born in Somersby, August 6, 1809, and died near Haslemere, October 6, 1892. He is pronounced by an authentic critic "the flower of the culture of the nineteenth century in England." His remains now rest with those of poets, sages, kings, and princes in Westminster Abbey, London. His son remarks, "We placed Cymbeline with him and a laurel wreath from Virgil's tomb." On a tablet erected to his memory in the church which he attended are the words:

"Speak, living voice, with thee death is not death;
Thy life outlives the life of dust and breath."

Carlyle thinks Anglo-Saxons talk too much. He belittles speech, exalts books, and unveils ideas as the giant forces. Yet no great reform was ever ushered in through an idea bound in calfskin and placed upon a library shelf. It was an idea flaming in the fiery speech of Peter, the hermit, that kindled ardor in the crusaders.



Rt. Rev. Francis S. Chatard, D. D., Indianapolis, Ind.

At a New England society dinner some years ago Mark Twain had just finished a piquant address when Mr. Evarts arose, shoved both his hands down into his trousers pockets, as was his habit, and laughingly remarked: "Doesn't it strike this company as a little unusual that a professional humorist should be funny?" Mark Twain waited until the laughter excited by this sally had subsided and then drawled out: "Doesn't it strike this company as a little unusual that a lawyer should have his hands in his own pockets?"

Père Didon's great work on "The Life of Christ" has contributed to lessen in a marked degree the atheistic influence of Renan's "Life of Jesus," which was but a popularization of the notorious "Life of Christ," written by Johann Strauss and translated into English by George Eliot, the celebrated novelist. In one of his novels the late Charles Reade put into the mouth of his characters this phrase descriptive of the two lives of Christ: "Strauss made Christ a man; but Renan did worse—he made him a Frenchman!"

Dante was a member of the Third Order of St. Francis. He died, and as printing was unknown then, the Franciscans jealously guarded the great work of their author-brother. His "Divina Commedia" has, however, been translated into nearly every language that has a literature of its own.

Maurice Francis Egan, writing in the Catholic Citizen anent poems in honor of the Blessed Virgin says:

Somewhere in the "Letters of Madame de Sévigné" there is a story of two great court ladies waiting to enter the tribune of the Duchess of Orleans, to hear mass. One of them picks up a prayer-book. "What a frightful style!" the first says, "Do you really think that God can be pleased to be addressed in such bad French by people who ought to know better?" "It makes no difference whatever," says

the second court lady, shocked. "You are wrong, Madame," answers the other, solemnly. "God prefers to be addressed in a language worthy of his dignity!" And I must say I think, if we do address poems to Our Lady, they ought not to be of the puerile, jingling, commonplace kind.

Mr. Heywood, author, poet, died in Rome, October, 1900. He was the first son of the Puritans who was a Knight Commander of St. Gregory, and a Chamberlain of Cape and Sword to the Pope of Rome. Of him W. J. D. Croke, the well-known Roman correspondent, said in the Catholic Citizen that he was one of the first and, in every respect, most remarkable, intelligencies which the Protestantism of America has yielded to the Catholicity of Rome, whither he came, after his conversion, to live in the very vicinity of the Vatican, in the old, pre-Reformation embassy of England, the land of his fathers, to the See of Rome.

Mr. Fisher Unwin says: Dr. William Barry, of the Liverpool Catholic Times and the author of "The New Antigone," is a Catholic priest, theologian and student of languages and literatures. By descent a Norman Celt of the Southwest of Ireland, he was brought up at the well-known College of Oscott, near Birmingham—of which Dr. Spencer Northcote was then President—and at the English College, Rome. His masters in divinity were, among others, Cardinal Franzelin and Cardinal Tarquini, and he was examined for his degree by the famous Father Perrone. His time in the Eternal City fell during the Vatican Council, of which he witnessed the public sessions; and he saw Rome taken by the Italian army under General Cadorna. He was ordained by Cardinal Patrizzi in St. John Lateran, and celebrated his first Mass at the shrine of St. Peter. On returning to England he was given various honorable posts in the Catholic community, lectured for some years on metaphysics and theology as a professor, and contributed many articles to the "Dublin Review," then under Dr.

Ward's management. He has also given lectures and addresses in most of the large towns in England, as well as at New York, Washington, Baltimore, Toronto and Chicago.

An entry made by the late Queen of England in her private diary under date of August 7, 1883, is of special interest in view of the mild controversy that still plays around the question of Tennyson's religious faith: "After luncheon, saw the great poet Tennyson in dearest Albert's room for nearly an hour; and most interesting it was. He is grown very old, his eyesight much impaired. But he was very kind. Asked him to sit down. He talked of the many friends he had lost, and what it would be if he did not feel and know that there was another world where there would be no partings; and then he spoke with horror of the unbelievers and philosophers who would make you believe there was no other world, no immortality—who tried to explain all away in a miserable manner. We agreed that were such a thing possible, God, who is Love, would be far more cruel than any human being."—Ave Maria.

It is interesting to know that St. Thomas Aquinas was a marvel of learning, the Aristotle of the Church, but we simple strivers after virtue would rather know the story of how he came to his inviolable chastity through triumph over wicked temptation; we are glad to admire the intellect that could frame such a monument as the *Summa Theologica*, but none the less we long to look deeper into the great heart that beat with divine love to the rhythm of the sublime hymn "*Adoro Te Devoto*." Again, we had rather, we imagine, be privileged to visit the little room in San Girolano where the great St. Philip Neri gathered his friends together, and listen with them to the words of sweetness and consolation that fell from his lips, than accompany him to his work among courts and cardinals and popes; we stand amazed when we hear that one man, St.

Francis of Sales, was the cause of the conversion of 72,000 rabid Calvinists, but we have a keener feeling of veneration for him when we hear that he, the saint of amiability, spent a lifetime in keeping constant guard over a testy temper. In a word, we want to know the inner soul of a saint, and it is in studying his heart and mind, rather than his famous deeds, that we gain the most intimate pleasure and profit for our own spirits.—Rev. J. M. Gillis, C. S. P.

MISCELLANEOUS PERSONALS.

A Georgia editor describes a defaulter who had skipped out as "six feet tall and \$10,000 short."

Maria Edgeworth once wrote a book entitled "Irish Bulls," and the secretary of the Dublin Agricultural Society ordered a copy, thinking that it treated on live stock. The secretary in question must have been a Scotchman.

The Jew who stands up for the integrity of his religion is to be respected.

Not long ago a lady was talking with the literary interpreter of the "Ghetto." "Mr. Zangwill," she said, suddenly, "I don't think I know your Christian name." "Madam," said the novelist, "I have no Christian name, but my other name is Isaac."

A salutation-speech from the nineteenth century to the twentieth, taken down in shorthand by Mark Twain: "I bring you the stately matron named Christendom, returning bedraggled, besmirched and dishonored from pirate-raid in Kias-Chow, Manchuria, South Africa and the Philippines, with her soul full of meanness, her pocket full of boodle and her mouth full of pious hypocrisies. Give her soap and a towel, but hide the looking-glass."

One of the great devotional writers of the seventeenth century was Father Martin von Cochem, whose "Four Last

Things" has just appeared in an English dress. Like all the writings of this learned Capuchin it is replete with untutored piety, and while holding over the head of the sinner the terrors of the Last Judgment and of Hell, he paints in such loving words the delights of Heaven as to inspire all with the resolution so to live as to be deserving of a place among the elect.

After Thackeray's death a diary was found which contained these words written when he had just moved into a new house: "I pray Almighty God that these words I write in this house may be dictated by no personal spite, unworthy motive or unjust greed for gain; that they may tell the truth as far as I know it, and tend to promote love and peace among men for the sake of Christ our Lord." An excellent motto for a writer!

Shakespeare not an Englishman! So Professors Dowden and Sharp declare, and they have thoroughly investigated the subject. They have shown that he was of Welsh origin, and therefore a Celt. What, then, becomes of the boasted literary glories of the Anglo-Saxon race? And how poor John Bull must feel, seeing how he "loves to hug himself into the belief that he is the most superior person on earth!" He is no longer so if he claims to be purely Anglo-Saxon; for it is Celtic blood that has given him reputation in war and in letters.—Standard and Times.

Leon Aubineau gave, in his charming work, *Les Serviteurs de Dieu*, a striking account of the Marquise Le Bouteiller, one of the most active and distinguished members of the Ladies of Charity since the Revolution. M. Etienne said of her, at a meeting of the ladies after her death: "She recalled to me admirably those elect souls whom God had expressly formed to second St. Vincent de Paul in the accomplishment of his great enterprises of charity, and who will for ever share the glory of his name."

Are there no such elect souls among the Catholic women of the United States to-day? There surely are.

Senator Depew, in Success (New York), recently gave this reminiscence of Artemus Ward: "The funniest thing I ever saw or heard was the lecture of Artemus Ward, then quite unknown, on Mormons, delivered at Albany. The audience was fashionable, conservative and proper to a degree. Ward, discouraged, finally stopped and said, after one of his best things, which had met with no response, 'There's a joke!' Suddenly the fun of the whole entertainment came like an avalanche. The audience began to titter, then to laugh, then to roar, and at the end of fifteen minutes was positively in a hysterical condition." One of Artemus' wittiest remarks was his answer to a telegram. "What will you take for ten nights in San Francisco?" a lecture-agent wired him. "Thanks, brandy and water," was his reply.

Famous literary men may be famous failures in finance. Alluding to Baron Russell, the most famous Irishman of his day, who died August, 1900, the Catholic Citizen said: "Baron Russell, although the greatest lawyer in England, was a poor business man. His generosity to his friends, indeed, to anybody whom he became aware was in difficulties, swallowed while he was a practicing barrister £20,000 a year, and involved him in debts that threatened to destroy his peace of mind and injure his professional future. 'What you want to do,' said one of his friends, 'is to syndicate yourself and let a managing director conduct your practice and finance your money-making possibilities.' This was actually done. A committee of friends paid off all his debts, received all his income, gave him a large allowance and brought system into his accounts, until he not only was free from debts, but had substantial investments in the funds. Nevertheless the baron died possessed of a good estate."

Savonarola, the greatest of Florentine preachers, was harsh of voice, small in size; he appeared to be embarrassed in the pulpit; his hearers were disappointed when he first spoke. He practiced resolutely until he moved, not only Florence, but his epoch. Disraeli, afterwards premier, was jeered at in the House of Commons, but he cried: "I have several times begun many things, and I have succeeded at last. I shall sit down now, but the time will come when you will hear me!" Similarly, we had Samuel Smiles and his "Self-help," and Sir John Lubbock with his Marcus Aurelian philosophy and his gospel of cheerfulness which is merely a form of stoicism—here, in "The Ambassador of Christ," we find one with a higher mission to whom nothing good is alien, and whose sweetness and gentleness and sympathy cries "excelsius" to all of good will. —Maurice J. Egan.

Tesla, when he lectured at the Royal Institution, London, caused a vibratory current of electricity of enormous power to pass through his body. An ordinary current of the same voltage would have killed him instantly. The experiment astonished his audience and the gentlemen of the press, at least those who were unacquainted with the more harmless character of such currents. He himself recently told an interviewer that, although he was aware from experiment and calculation that such a current ought not to kill him, nevertheless he hesitated before actually trying it. Tesla's soliloquy, "To be or not to be?" ended differently from Hamlet's. The resolute Montenegrin decided to risk it, and after making his will, taking a silent farewell of his sister, and so forth, he put himself in circuit of the current, by way of rehearsal for his lectures. The powerful current traversed his body without causing him the least annoyance, and lit an electric lamp held in one hand.

Among the finest of Handel's productions is placed a *Te Deum* composed in 1711, and sung in grateful thanks-

giving in all the churches in England. It might be described as a heartfelt expression of national gratitude to God for the Asiento contract. That contract, which gave the utmost satisfaction to the nation and was hailed with delight by all classes, made England the great slave-trader of the world. The last Protestant prelate who took a leading part in English politics affixed his signature to the treaty; a treaty which contributed powerfully to the production of that wealth, grandeur and prosperity which certain Americans so much admire in England and Englishmen. (See Lecky's *England in the Eighteenth Century*, p. 298, vol. i.)

Goethe is Germany's greatest poet, but the works of Goethe are not fit reading matter for youth. The defect is due to the want of all positive religion. The form of Christianity in which the poet was raised offered no hold for him. Lessing had given it the death blow. Rationalism was too shallow for his deep and mighty genius. The giant intellect found itself thrown back upon its own resources. Herein is the importance of Goethe in history. In the very midst of Christianity he gave expression to the ancient heathenism devoid of all divine influence. He is not a Homer, an Aristotle, a Horace or a Cicero, heathens of a heathen time and country; Goethe is a heathen of Christian times, and of Christian birth and fatherland, acquainted with Christianity and unknowingly, perhaps unwillingly, influenced by Christianity. Like them and like all great minds before and after them, he paid a splendid tribute, a glorious though indirect testimony to Christianity.

Vondel's greatest work, his masterpiece, is "Lucifer." He wrote it after his conversion, for it was published in 1654, thirteen years before Milton's "Paradise Lost." There is strong circumstantial evidence in favor of the theory that the Dutch poem exercised great influence on that of the



Hon. W. Bourke Cockran, New York, Recipient of the Lactare Medal of 1901.

Englishman, and this has been the contention of several learned critics. At all events, it is certain that Vondel did not borrow from Milton, though both may have been inspired by earlier writers in Spain, Italy and even England. Unlike the great English epic, the scene of "Lucifer" is placed entirely in Heaven, but toward the end of the poem the fall of man is touched upon, the incidents of which are related by Gabriel to the conquering hosts of Heaven. The principal theme of this soul-stirring drama is the rebellion of Lucifer and his angels and their defeat by Michael and his heavenly warriors. "Lucifer" is a drama, modelled after the Greek. It is rhymed throughout, blank verse being less suited to the genius of the Dutch language. The dialogues and colloquies are in hexameters, while the chorus varies in rhythm according to the nature of the theme.—Catholic World.

TALES OF HEROISM AND HONOR

St. Joseph's parish in Cincinnati gave to the altar forty two priests up to July 1. Of these clergymen Rev. Dr. Moeller is the first to become a bishop.

In the French army by an immemorial custom those who fall in battle are carried on the rolls for six months and at the morning call, as their names are read, a corporal steps forth, salutes and announces: "died on the field of honor."

Two of the Protestant missionaries to Porto Rico, who some months ago distributed tracts condemning religious vocations, have lately been attended by the Sisters of Charity in that island while lying ill in the sisters' hospital.

Sister Maria Angela is dead from that terrible scourge, leprosy, contracted while nursing the leper patients of Cocarite, the Isla de Trinidad, West Indies. The asylum is

under the care of twelve Dominican Sisters, and contains two hundred and fifty-nine patients.

John Maynard was the hero who lost his life on Lake Erie, in the endeavor to bring the burning vessel, of which he was pilot, to shore. The steamer, with its three hundred passengers, reached land safely. But the pilot stood by the wheel till he was burned to death.—Teacher's World.

Hall Caine, the novelist, on being asked what general impressions of the Catholic church were left on his mind by his visit to Rome, replied:

"The question is too large, but if you think a word or two will be the least value, I will say that nothing could exceed my sense of the devotion of its worship, and speaking broadly, the sincerity and purity and often the nobility of its priests."

When the bubonic plague was discovered in Adelaide, South Australia, in 1900, and it became known that the victim was a Catholic, the Jesuit Fathers, the Passionists and the secular clergy offered in a body to attend the sufferer. The man selected for the dangerous duty was Father Nugent, a secular priest. He proceeded to Torrens Island, and there remains cut off from the world in strict quarantine, until the medical authorities give him permission to return to the mainland.

In "Gems from the Early Church" by William Bowden, we have stories of heroic martyrs like St. John Intercisus, who was cut up limb by limb, and at each mutilation uttered anew a touching prayer to God; of virgins like St. Martina, whose tortured body shone with such splendor as to dazzle her tormentors, and from whose wounds flowed milk instead of blood; of monks like St. John Calybite, who lived for years an outcast and unknown at his wealthy father's door. We have, too, quaint practical lessons from

the lives of the Fathers of the Desert—from that of Abbot Anastasius, for instance, who would not accuse the brother who had stolen his beautiful Bible lest he should perjure himself in denying the theft, but was willing to buy it from him at its true value.

Rev. Father Fletcher, the Ransomer, London, is an indefatigable worker for the conversion of England. About 1868 he and his fellow curate at St. Bartholomew's church, Brighton, and two choir boys were received into the Church. Their conversion caused quite an excitement, and on the occasion two hundred joined the Church. He founded the Society of Our Lady of Ransom for the conversion of England.

"Full measure, just weights, true examples, full service, strict fulfillment of engagements, are all indispensable to men of character." Thomas Brassey illustrated this. For he was true to his word and work. The Barentin Viaduct of twenty-seven arches was almost finished, when, loaded with wet after a heavy rain, the whole building fell. The loss was \$150,000. The contractor was not responsible, morally or legally. He had protested, again and again, against the material used. The lawyers declared that his protest freed him from liability. But Mr. Brassey said that he had contracted to make and maintain the road, and he should keep his word. And he rebuilt the viaduct at his own expense.

In May and June, 1898, about one thousand of our sailors went to confession. Amongst these was Patrick Reagan, who was killed in the expedition to cut the cable at Cienfuegos. 'Boys,' he said, as he took his place among the volunteers for that daring deed, "I feel that I'm never coming back. But I'm prepared. I was at confession to Father Chidwick a few weeks ago." Doran was another. He held the rudder in the same expedition, and, though

shot through both legs, he never let it be known till another sailor in the boat cried out, "I'm shot." "Don't mind it," said Doran; "I'm hit, too."

The successful lawyer sometimes wishes he had been a doctor. The fairly prosperous farmer regrets that he did not study law. The wearied minister knows he would have succeeded if he had only been a politician. The carpenter says that his real inclination was to be a blacksmith; and the grocer confidently informs us that if he only were a tailor he would be a rich man.

Sarah Bernhardt, who has achieved the greatest success as an actress, says:

"I have never thought I was born to be an actress. I have always known I was born to be a painter and nothing else. If I had had my way I should have been a painter. Of all things in this world I love painting best, and did love it best then, and always shall love it best. But circumstances made an actress of me, and at first a very bad actress, for all the critics could not have been mistaken, and there was not one who did not join in my condemnation. I sank into complete obscurity, but I worked, etc."

Mr. Bowus, warden of the penitentiary, Jersey City, although a Methodist, had no respect for a Methodist minister, for he went for one to attend a penitent with smallpox, and he said to him, "Do you think I am a fool?" for the preacher had a family. But he had great respect for the self-sacrificing priests, such priests as Father Hartnett of Dallas, Tex., who in 1899 lost his life because he walked six miles in a blizzard to attend a smallpox patient. This Christian hero was placed in the grave without the honor of a public funeral.

The name of Father Albert Lacombe, a venerable Oblate missionary, will be "writ large" in the history of Canada. Many have heard something about his arduous missionary



Rev. Jeffrey A. Hartnett, died March 14, 1899. A martyr of charity, while attending small-pox patients at Dallas, Tex.

labors among the Indians of the far Northwest, his travels, his literary works, of the part he took in preventing a serious uprising of the Indians at the time of the last Riel rebellion. But it is not generally known that the vast district of Alberta was so named in honor of Father Lacombe. He was its first explorer and missionary.

Never was the contrast between the principles of earthly honor and reward and Christian duty and glory more strikingly presented than in the sad scene at the burial of Rev. J. A. Hartnett, says the 'Southern Messenger.' While the nation is chanting the praises of her sons who so valiantly fought and suffered in her cause; while the names of her dead heroes are emblazoned on immortal scrolls, and pronounced with a reverence akin to awe, and the drooping flag, the funeral dirge, the silent throng lend a sacredness to the return of the warrior dead to their native soil—alone, unattended by any funeral pomp, no dirge save the moaning of the wind and the sighing of the trees, no lustre save the brightness of the stars, no oration save the Miserere and Benedictus of his Bishop and the few companions who loved him well, the mortal remains of this Christian hero, this Christian martyr, were laid to rest.

The Illustrated Catholic Missions gives an edifying account of the circumstances attending the death of Bishop Hamer, who was murdered by the Boxers in South Mongolia in 1900. When the danger became acute—

The Bishop assembled most of his missionaries to see what had best be done. During the meeting he asked leave to go to the church for a few minutes and after a short interval returned saying that he had resolved to stay with his flock. All the missionaries desired to remain with him, but he commanded them sub poena peccati to go to a safe place. One Chinese priest was allowed to remain. The Bishop held out, with his Christians, against the Boxers for a while. At last they

caught hold of him, bored a hole through one of his arms, put a rope through it and dragged him to the place of execution, a long way off. The Bishop still had strength enough to address the crowd. The accounts as to the way he was executed differ. One says that he was sawed in two, the other that he was burned alive.

It is pleasant to know of the secret benefactions of the great. Kosciusko, the hero of Poland, was one of those who "do good by stealth and blush to find it fame." Once he wished to send some bottles of wine to a friend; and, afraid that his servant would tamper with it on the way, he secured the services of a trustworthy young man named Keltner, to whom he tendered the use of his own horse.

Keltner promptly set out upon his errand, which he executed with precision. On his return he presented himself before Kosciusko.

"How did you get along?" inquired the hero.

"Fairly, General," said Keltner; "but the next time I borrow your horse, I hope you will lend me your purse at the same time."

The General seemed puzzled at the remark, and asked:

"Why so?"

"Well, you see there were ever so many poor people along the road; and the moment that horse saw one of them extend his hand and take off his hat, he stopped and wouldn't go another step until I had pretended to give the beggar something."

Few men have had the opportunity—and fewer still the desire—to pass through thirteen epidemics of yellow fever; yet that is the noble record made by "good old Father Duffo," who died March, 1900, at Selma, Ala., recently. Father James Duffo, S. J., was born near Lourdes in 1826; and, whether they measure age by years or by epidemics in New Orleans, this venerable priest must have seemed a patriarch. In 1853, when 15,000 people died in the

Crescent City within six weeks, Father Duffo went the rounds steadily from one death-bed to another, hardly ever pausing for food or sleep; for almost all the other priests in the city were themselves stricken with the plague. And when, in other years, other Southern cities were visited by the dread disease, Father Duffo asked and obtained permission to minister to the stricken people. His sacrifice did not shorten his life, evidently; for he lived fifty years in the priesthood. His holy memory, let us hope, will live much longer among those whom he served.

Of priestly heroism a fine example is Father Brabant, a German priest, stationed, according to *The Times-Standard*, among the Indians on the west coast of Vancouver Island, one hundred and fifty miles from the nearest white settlement. He seldom sees a white man except the shipwrecked mariners whom he receives into his humble hospitality, or, if so be, buries with Christian rites. Once, when an epidemic of small-pox broke out, he had to nurse the living and bury all the dead without assistance from his savage flock; for the Indians dread nothing so much as small-pox. Once again he was shot in the hand by a chief who seemed to be friendly; and when the priest, thinking it to have happened by accident, stooped to wash the wound in a creek, the Indian emptied the other barrel of the shot-gun. Father Brabant still carries some of the lead in his back; but—therein appears the mark of the true missionary—he will not admit that the Indian was malicious; “it was only a wanton freak.” The twenty-six years that this devoted priest has spent among his dusky parishoners have wrought, it is said, a marvelous transformation in their habits.—*Ave Maria*.

A TOKEN OF HONESTY.

Julia Ruddy, a chambermaid at the Great Northern Hotel, Chicago, was presented with a gold watch and chain by S. A. Porter of St. Paul, a guest at the hotel, after she

had given him a pocketbook containing currency, checks and drafts aggregating \$10,000, which she found. Engraved in the back case of the watch is the inscription: "To Julia Ruddy. A token of honesty. Great Northern Hotel, Chicago, May 27, 1899."

HEROIC PRIEST'S DEATH.

A Paris correspondent announces the death of Père Dorgère, the chief military chaplain who nursed the fever-stricken soldiers around Majunga during the Madagascar expedition. On his return to France the bishop of Fréjus appointed Père Dorgère parish priest of St. Anne. The zealous priest found a tramp lying along the roadside suffering from small-pox. As nobody would go near him, he carried him to a hut in the presbytery garden, where, notwithstanding every care, he died a few days afterwards. Unfortunately Père Dorgère contracted the malady in an aggravated form, and has followed his patient to the grave.

TERRIBLE JOURNEY IN A COFFIN.

Letters from missionaries in Hong Kong, dated early in July, 1900, tell of the marvelous escape of Father Fridella from the Boxers.

Father Fridella's charge was in Hien Sien Fu, in Southern Hunan. Before he escaped the Italian bishop, three priests, seven hundred native converts, including women and children, had been fiendishly tortured and murdered.

To a resident of Cun Fu, whose son he had treated when critically ill, Father Fridella owes his life. The Chinaman visited and fed him while he was in hiding in the hills near the town. When the excitement had subsided somewhat the Chinaman assisted Father Fridella to the river and hid him aboard a junk. Strategy was needed to effect the escape.

Father Fridella was hidden in a Chinese coffin. Holes were bored in the side to give him air. Food was stored in the coffin for his use. The coffin was placed on deck.

All went well for two days. On the third day Father Fridella overheard the sailors discuss a proposition to break open the coffin in the hope that valuables might be buried with the body. Father Fridella, although badly frightened, made no outcry. That night the coffin was broken open. The Chinese sailors were at first as badly frightened as the priest. At first they wanted to kill him because he was a foreigner, but through an offer of a reward his life was spared and Father Fridella returned to the coffin.

As the junk floated down the river he heard the Boxers on the bank calling "Death to the foreign devils." Thus he traveled for seventeen days down the Siang Kiang and the Wu Ling Kiang to the West river. For hours on the journey Father Fridella was unconscious, all hope failed him, and he was really indifferent to his fate. First he had avoided sleep—later he knew not whether he was asleep or awake, whether the half-clad Orientals about him were men or merely figments of his disordered imagination, while through it all terrible pains racked his body.

At last the junk reached Hong Kong, and more dead than alive Father Fridella was released.

PRIEST SAVES A BOY.

Frank Keegan, 8 years old, fell 30 feet from the top of an electric light wire pole in Sheffield avenue, Chicago, and was caught and saved from death by Father Walsh of St. Vincent's church.

The boy had climbed the pole to watch a game of ball being played behind St. Vincent's college, between the college team and policemen of the Maxwell Street station. He became tangled in the electric light wires and his cries from the pain of burning attracted the attention of bystanders.

When it was evident that the boy was about to lose his hold, Father Walsh stood at the side of the pole and called him to jump. The boy fell into the arms of Father Walsh, and soon was taken to the Alexian Brothers' Hospital.

There it was said several of his fingers would have to be amputated.

A PRIEST'S BRAVE FIGHT FOR JUSTICE.

King Humbert a few days before his death from the bullet of an assassin conferred the Cross of Knight of the Order of SS. Maurice and Lazarus, one of the highest distinctions in Italy, on an humble parish priest, the Rev. Sebastian Falletti, of Canischio in Piedmont. The circumstances which prompted His Majesty to award *motu proprio* so high an honor on the Rev. Father Falletti are well worth relating.

Seven years ago one of the good priest's parishoners was accused of a murder and, being caught in a net of unusually compromising circumstantial evidence, was found guilty and sentenced to thirty years' imprisonment, three of which to be passed in the maddening segregation of solitary confinement. His friends, even his relatives, had all abandoned him, frightened by the terrible accusation which weighed upon him; only his spiritual father, his parish priest, stood by the condemned man from the beginning of the trial until the moment when the carabinieri hurried him away to the living sepulchre of Santo Stefano penitentiary, and even then he cried out words of hope and comfort to the despairing convict. From that moment Father Falletti devoted himself to the noble task of proving his parishoner's innocence and of restoring him to liberty and life. Unsparring of fatigue, trouble and what expense his meagre income would allow, this noble priest struggled on for seven years, steelled to his mission by the thought of the poor innocent man lingering in a solitary cell. At last he triumphed. With infinite patience and toil he filed through the pitiless chain of circumstantial evidence link by link, until the innocence of his protege was clearly proved, and on the 11th of last month the ex-convict, once more a free man, fell into the arms of his liberator, who awaited him on the steps of the little village church, where all the popula-

tion afterwards assembled to sing a grateful "Te Deum" of thanksgiving.

The Procurator General Torti reported the case to King Humbert, who was so touched by the brave priest's perseverance in a noble cause that he at once ordered the insignia of SS. Maurice and Lazarus to be sent to Father Falletti, together with a letter expressing the highest admiration for his conduct. °

OF SPECIAL INTEREST TO IRISH READERS.

Two of the Archbishops of Paris were Irishmen.

The first shot of the Spanish-American war, 1898, was fired by Gunner Patrick Mullen.

Charles Lever, the novelist, referred to Ireland as the island famous for priests, punch, and potatoes.

An Irishman named Peter Gillingham was called the Bismarck of President Oom Paul of the Transvaal.

Ex-Empress Eugenie has some Hibernian blood in her veins, being the descendent of an Irish soldier of fortune, who made a name for himself in Spain.

The longevity of the Irish race is illustrated by the fact that there were in 1900 578 known centenarians living in Ireland, while there were only 46 in Scotland and 146 in England.

A writer in The Journal of the Royal Statistical Society of England is astonished to find that Ireland, "so erroneously thought to be a specially criminal country," is extraordinarily free from serious crime.

It is not generally known that the Irish bards were the inventors of rhyme that is such an incentive to song. The Romans and Greeks were unacquainted with rhyme. The celebrated lays of Horace have not this melodious quality.

Alluding to the queen's order to have the shamrock generally worn on St. Patrick's day, 1900, The Pilot said:

"That fat and pursy anachronism, the prince of Wales, (Edward VII.) must have been a sight to make angels weep when 'Is rile 'Ighness turned out on Patrick's day in a field marshal's uniform, beautifully trimmed with shamrocks and green ribbons. How perfectly complete and beautiful he would have been had he been served up with mint sauce.

The unique distinction of being the first Catholic religious to win honors at Cambridge university, England, since the Reformation has fallen to a son of Ireland, the Rev. R. H. Connolly, O. S. B., who is a son of the late Mr. Nathaniel Connolly, police magistrate at Carcoar; he has taken his A. B. degree and won honors in Hebrew at the great school of learning mentioned.

An Irish writer in The Book of Leinster, preserved in the Astor Library, assures us that if he "had seven heads, and seven tongues in each head," his elocutionary powers would fail in enumerating the virtues and good qualities that distinguish the people of Leinster. "In no other province can we hear of any virgin like St. Bridget, or any cleric like St. Kevin. Where is there a river like the Suir, the Nore, or the Barrow?" etc., etc.

The Irish girls have the most beautiful hands. English girls have too fleshy and plump hands. The hands of the American girls are long and narrow. The fingers of the German girls are too short and palms too broad. Next to the Irish girls the daughters of Poland deserve the palm so

far as the beauty of the hand is concerned. The hands of the French, Italian, and Spanish girls may be called indifferent, though there are more beautiful hands to be seen in France and Italy than in Spain. The Parisiennes bestow a great deal of pains on their hands, and the consequence is that superficial and inexperienced observers will believe that they have finer hands than the women of any other part of France or any country.—*Liverpool Catholic Times*.

People who read the tame proceedings of the Second Council of Maynooth in 1900 will recall the terrific storm of indignation stirred by the first plenary council of Ireland held in Thurless in 1850. Then the whole English nation was aroused and Lord John Russell's organ, the "Examiner," called on the government to suppress it. The pope was invading England by way of Tipperary. This Orange opposition to the first plenary council had much to do with making councils a permanent institution in the Irish Church.—*Western Watchman*.

David Sheehy, M. P. for S. Galway in 1882, was thrown into prison for being a no-rent agitator, and refused to don the convict's dress, and for three days refused to put on the prison clothes merely remaining with shirt on and beads in hand. He was no convict, simply because he advocated the rights of the people.

Probably few people now living are aware that the "banner of St. Patrick," recognized as the general national symbol of Ireland about the close of the seventeenth century, was embodied in the composition of the present English flag. The crosses of St. Patrick, St. Andrew, and St. George were superimposed on one another, and the combination forms the Union, or Jack, in the upper left-hand corner of the British flag. The crosses of St. Andrew and St. George were combined on the emblem long since; but the banner of St. Patrick was added only in 1801, after the

Act of Union was passed. The crosses so united form a composite of which it is not easy to distinguish the elements at a glance; the identity of the nations, however, has not been so thoroughly merged.—Ave Maria.

The illuminating work done by the old Irish monks in the Book of Kells, the Book of Durrow, the Book of Armagh, and the Annals of the Four Masters is beautiful. These men must have possessed wonderful patience and great genius, when we remember that the only materials they had at hand for their work was a quill pen and a sheet of parchment. The fineness and beauty of the spirals and interlacings shown in the illuminations of these books are something marvelous. In the views were also shown specimens of the workmanship on gold and silver personal ornaments, which are preserved very largely in the museums of Ireland, and also in those of Italy, Germany, England and Scotland. Specimens of old Irish architecture were not so numerous, as the ancient Irish never cared to be confined within stone walls, and stone buildings were unknown in Ireland until the invasion by the Normans. The lecturer showed views of the Cross of Clonmacnoise and of the Cross of Monasterboice. He dwelt on the fact that the chief characteristics of the ancient Celtic decorative art are grace and elegance, and a certain mysticism and idealism that causes the artist to abandon easily attainable forms to pursue the creations of his own mind through the infinite tangles of spiral and interlacings.—Rev. Dr. Shan.

McCormac's chapel, Cashel, is considered the best production of ancient Celtic architecture.

Ratisbon (Germany) cathedral, a counterpart of Cologne's famous cathedral, was begun in the 13th century, its present bishop accomplishing its completion.

Ratisbon claims the Irish St. Rupert as its first bishop.

Cardinal Moran calculated in 1897 that there were 20,000 Irish priests and bishops in the church.

St. Patrick's dying prayer was: "O Erin, my own dear land, mayest thou never lose the true faith, which thou hast so joyfully received."

In Ireland there is a 'Primate of Ireland,' and a "Primate of all Ireland. "But there is no danger of a clash as long as they are under the Primate of the Church Universal who will allot to them their duties.

It was Pope Celestine of Ephesine fame commissioned St. Patrick to Ireland. It is then no wonder that this saint, thoroughly instructed in the Papal Supremacy, taught the people of Ireland, so that the penal days could not enforce the Irish to abjure it.

On some of the old churches in Germany—those built by Irish saints—is the shamrock, called there St. Patrick's leaf.

It may be seen on St. James' church, Ratisbon, at Gockling, Bavaria, etc. . .

There were Catholics in Ireland ere St. Patrick arrived there, and Palladius was sent there as first bishop in 431. But as St. Patrick converted the whole island and completely organized the church there, he is referred to as the apostle of Ireland. Similarly St. Augustine in England.

Gobban Saer, Gobban the Builder, one of the eight St. Gobbans mentioned in the Martyrology of Donegal, says The Irish World, was born in Turvey early in the seventh century. Besides building many churches, he erected the round towers of Kilmacduagh, Killala and Antrim and the building near Ballycastle called Gobbin's Heir Castle, is properly Gobban Saer's church.

St. Columbanus, (born 539) the father of Ireland's foreign missionaries, set out for the continent of Europe with 12 companions. The Irish apostles invariably selected that number as their Master did. Thus St. Mercherdach who arrived in Ratisbon, Germany, in 1040, with 12 companions. One of the parish churches contains the tomb and relics of this saint.

St. Columbanus in 613 writing to Pope Boniface IV. in reference to the faith of the Irish people said "that heresy and schism were unknown to them; and loyalty to the successor of St. Peter was one of their most distinguishing characteristics." If the successor of St. Peter were only bishop of the diocese of Rome, why should the faithful of Hibernia be thus praised for their characteristic devotion then to that see?—*Alzog, Vol. II., p. 58.*

As the destruction of the national archives, either by the Danes or their successors, was complete, says Archbishop Hughes, it is only by incidental allusions to Ireland, which are mixed up with the annals of other countries, that we can form an idea of what she was from the days of St. Patrick adown to the middle ages. Thus, for instance, at the Council of Constance, A. D., 1414, the English ambassadors claimed the right of precedency over those of France, and were sustained in the claim, exclusively on the ground that their master was lord of Ireland: "For Europe," says the manuscript account of the proceedings preserved in the library of Westminster, "was originally divided into four kingdoms; Rome for the first; Constantinople for the second; Ireland, which has now passed into the English, for the third; and Spain for the fourth."

MISCELLANEOUS MILESIAN.

Curiously enough, one of the oldest manuscripts of Horace in existence—that in the library of Berne—is written in Celtic characters, with notes and comments in the Irish language.

"Ireland Never Conquered by the Sword, Conquered Only by the Cross."

The ancient Irish harp probably found its prototype in Egypt. The old Irish music, like the old Irish language, had no rivals.

It was at the battle of Sobraon, India, that the English commander seeing the gallant charge of the Irish soldiers, cried out, "Magnificent Tipperary."

To give an idea of the depopulation of Ireland there were 104 houses in 1848, at Ballygogue, Queen's County, where in 1898 there were only 3.

The earl of Kildare burned the cathedral of the archbishop of Cashel. Accused before the king, he defended his act by saying: 'If your majesty please, I thought the archbishop was in it.' This so amused the king that he let the earl off.

The MacCanns, ancient chiefs in Ulster, were of the race of MacMahon of Oriel. Their Clan Brassail estates were confiscated in the sixteenth century, with those of the chieftains who joined O'Neill's party, except a small part called Desert near Armagh.

IRISH WIT IN REPARTÉE.

Jeremiah O'Leary was indicted at Cork Assizes for stealing a cow. He was found guilty, and, on being asked by the judge whether he had anything to say before sentence, he exclaimed, "The divil a word, your honor; and it's my opinion a grate dale too much has been said as it is."

An eminent Dublin doctor was a member of a house party in the district in which he had begun his career. One day he was observed in a neighboring churchyard. "What

is he doing among the graves?" asked one of the party. "Paying a visit to some of his old patients," replied another.

A short time since, at the Dublin Assizes, a man was convicted of bigamy. He had married four wives. The judge, in passing sentence, expressed his wonder how the prisoner could be such a hardened villain as to delude so many women. "Plaze, yer lordship," said the man, interrupting, "I was tryin' to get a good wan."

Repartee, or readiness in smart, witty, sarcastic retort, is said to be the highest form of wit. These immediate and felicitous replies, these answering thrusts in mental fencing, these illuminating flashes of quick and lively imaginations, are common among all classes in Ireland.

"The Gael" gives this collection. A couple are old, but still sparkling:

A committee was formed to erect a monument over the grave of a popular Dublin physician who died some years ago and was buried at Mount Jerome cemetery. A witty citizen who was asked to suggest an inscription for the memorial recommended the use of the famous allusion to Sir Christopher Wren, the architect, in St. Paul's cathedral in London, "*Si monumentum quaeris circumspice.*" "If you seek his monument, look around, if you doubt his merit, behold his works" (the doctor's victims.)

Many good stories are told in legal circles in Ireland of encounters between lawyers and judges in court. John Philpot Curran, in the early days of his struggle at the bar, appeared in a case before Lord Chancellor Clare, and laid down some points of law which did not find favor in the mind of the judge. "If that be law I may as well burn my books," said Lord Clare. "Better read them, my lord," replied Curran.

Curran was defeated in a conversational contest with Lady Morgan, the Irish novelist, one evening in that lady's drawing room, when, exaggerating the prevailing fashion in short sleeves, she wore merely straps over her shoulders.

Curran was walking away from the little party who witnessed the conflict of the two wits, when Lady Morgan called out: "Ah, come back, Mr. Curran, and acknowledge that you are fairly beaten." "At any rate," said he turning round, "I have this consolation, Lady Morgan, that you can't laugh at me in your sleeve."

A happy example of a man falling into the pit which he had dug for somebody else is afforded by the following well-known but always fresh story of a famous repartee: John Parsons, one of the first Irish Commissioners of Insolvency, was traveling in a coach with Lord Norbury, the judge. Passing a gibbet, Norbury said with a chuckle:

"Parsons, where would you be now if that gallows had its due?" "Riding alone, Norbury," was the quick reply. The neatness and felicity of this retort afforded unmitigated surprise and delight.

Michael Joseph Barry, one of the "Young Ireland" poets, was appointed, long after 1848, a police magistrate in Dublin. During the Fenian troubles an Irish-American, arrested in Dublin on suspicion of being in Ireland with seditious designs, was brought up before Barry. A constable swore that the suspect, when arrested, was wearing a Republican hat. "A Republican hat?" said the counsel for the prisoner; "does Your Worship know what that means?" "I presume," said Barry, "that a Republican hat is a hat without a crown."

Charles Lever, the novelist was once the guest of Dr. Whately, the archbishop of Dublin, at his country seat. Among the other guests were some of the expectant clergy, who paid submissive court to their host. While the arch-

bishop and his guests were walking through the grounds the prelate plucked from a bush a leaf which, he declared, had a most nauseous flavor. "Taste it," handing the leaf to one of the clergymen. The latter smilingly obeyed, and then with a wry face subscribed to the botanical orthodoxy of the archbishop. "Taste it you, Lever," said the gratified prelate, handing the leaf to the novelist. "No, thank you," said Lever, laughing, "my brother is not in your Grace's diocese."

Repartee and sarcasm are most wisely and skillfully used when they are employed in ridiculing humbugs, exposing shams, rebuking rudeness, punishing bullies and pricking the windbags of self-conceit. Chief Baron O'Grady, subsequently the first Lord Guilmore, had a dry humor and biting wit. The latter was so fine that its sarcasm was often unperceived by the object against whom it was directed. A legal friend of his, who was extremely studious, but in conversation exasperatingly dull, showed the Judge over his new-built house. The lawyer prided himself especially on a library, which he had contrived for his own use, so secluded from the rest of the building that he could pore over his books in private, quite secure from disturbance.

"This is capital," exclaimed O'Grady. "My dear fellow, you could read and study here from morning till night, and no human being would be one bit the wiser."

THREE BITS OF WIT.

As the humor is native to the soil in Ireland, the children at times are brimful of it. Here are a few stray samples:

While examining a small class of boys in geography in a national school in a remote part of Ireland, the inspector put the question: "What is a lake," "Sure, 'tis the hole in a kettle, sur," said one of the youths. It was the only lake with which they were acquainted.

A little boy was caught by an irate farmer up one of his apple trees. "Come down this instant," roared the farmer,

"and I'll give you a sound box in the ear, you blaggard."
 "Troth, sur, I wouldn't come down if you'd give a dozen,"
 was the reply.

A bishop was examining a class of schoolboys in the doctrines of the Church preparatory to the administration of confirmation. "What is cursing?" he asked one youth. "Wishing ill to a neighbor," came a reply. "Can any boy give me a better definition?" said the bishop. "Go to the devil, my lord," cried a bright little boy at the end of the class.

IRISH WIT AND HUMOR.

Teacher—"In the sentence 'Patrick beat John with his fists,' what is Patrick?"

Bright Boy—"He's Irish."—Philadelphia Press.

The Irishman said in reply to the parson that said "the falls of Niagara are terrible, the way the water rushes down," "Well, where else would it go?"

An Irishman, upon receiving a doctor's bill, looked it carefully over and said he had no objection to paying for the medicine, but the visits he would return.

His Reverence—"Mike, what means this drunken behavior? What port are you making for now?"

Mike—"No port at all, your riverence. I'm only goin' for a drop of the craythur, that's all."

Mistress (from the head of the stairs)—"Bridget!"

Bridget—"Yis, ma'am."

"It's 10 o'clock."

"Thank ye, ma'am; an' will ye be so koind as to tell me whin it's 12?"

An Englishman said to an Irishman: "The devil appears to own a great deal of property in Ireland. I've

been shown the Devil's Glen and the Devil's Blt. and several other places with his name attached." "True for you," said the Irishman; "but like many other landlords, the devil is an absentee and lives in England."

Two Irishmen were working in a quarry when one of them fell into a deep quarry hole. The other, alarmed, came to the margin of the hole and called out, "Arrah, Pat, are ye killed intirely? If ye're dead, spake." Pat reassured him from the bottom by saying, "No, Tim, I'm not dead, but I'm spacheless."

Laborers were busy paving one of the principal streets in a large city. A long funeral procession passed by. One and another of the bystanders inquired of each other whose funeral that was without any satisfactory reply, until appealing to Pat, who had paused for breath and was leaning on his spade, some one said: "Say, Pat, can you tell whose is that funeral?" "Bedad, sur, I expect it's the one who's in the coffin."

An Irish farmer had just sold a lot of young cattle at a fair. An English tourist inquired how much he had got for them. "Four pounds (\$20) a head." "Only that?" said the Saxon. "Why, if you had brought them to my country, you would have got six pounds (\$30)." "Maybe so, your honor. An' if I cud bring the lakes of Killarney to Purgatory, I'd get a pound (\$5) a dhrop."

Here is the story of an Irish soldier which is a brilliant vindication of his loyalty to his flag. During the progress of the Boer war a private was charged with having called for cheers for President Kruger in the barrack yard. "An' why wouldn't we cheer him?" said Paddy. "Sure, if it wasn't for Kruger we'd have no fightin' at all, at all!"—
The Boston Transcript.

The Irish jarvey is invariably witty. A man driven home by one of them on a very wet night wished to give him something to keep the cold out. Finding nothing at hand but a liqueur-stand with its tiny glasses, he poured him out one, saying: "You'll think none the worse of this because it was made by the holy monks." The carman drained his glass. "God bless the holy monks," he said, "it's themselves that can make good liquor, but the man that blew that glass was very short of breath."

One day an Orangeman arrived at the Amiens street station, Dublin, from the north of Ireland. Driving through the city he noticed a Catholic procession and he said sneerily to the driver, "That beats hell." "Well," answered the jarvey, "that is what its for."

A Connaught man who has a pretty turn of wit stopped a clerk coming out of the Irish office and said: "What is all the noise about?" The dignified servant of the crown said, "Why, the relief of Mafeking." "Where is that?" was the inquiry. "Africa," the reply. "Well," said the westerner, "I knew it was not in Ireland because the English would not relieve anything there."

Pat Harkin and his brother Barney went out shooting one day with a gun between them. Pat had the gun, but it was not loaded, and they started a rabbit rather suddenly. Pat put the gun to his shoulder, when Barney cried, "Hould on, Pat, the gun is not loaded!" "Och," said Pat, "hould yer whist now; shure the rabbit does not know that!"

A laborer was repairing the roof of one of the highest buildings in Dublin, lost his footing, fell, but striking a telegraph line, he managed to grasp it. "Hang on for your life!" shouted a fellow workman, while some of the spectators rushed off to secure a mattress on which he

could drop. He held on for a few seconds, when suddenly, with a cry, "Sthand from undher!" he dropped and lay senseless in the street. He was brought to a hospital and on his recovery he was asked why he did not hold out longer. "Shure, I was afraid the wire would break," he feebly replied.

An Irish tenant farmer, returning from a somewhat distant market one afternoon, relates the Newcastle (Eng.) Chronicle, missed his way and got into a boghole, where he stuck fast. The landlord, who knew the locality well, chancing to pass shortly afterward on horseback, noticed his tenant's dilemma, and, smiling, shouted:

"Hello! Pat, you've got fixity of tenure now."

"Yes, your honor," ejaculated Pat, "and I'd be mightily obliged if ye would evict me."

It is said on one occasion when the merits of Burke and Grattan were discussed in the presence of young Daniel O'Connell he became very thoughtful.

"What are you thinking of, my dear," asked a lady, who wondered at his silence.

"I'll make a stir in the world yet," was the characteristic reply of the Liberator.

On seeing a notice in the window of a country general shop that everything was sold there by the yard, an Irishman entered: "Do you sell milk?" said he. "Yes," said the shopman. "Then give me a yard," said Pat. "All right," said the shopman. And dipping his finger in a milk can at his side he drew it a yard in length on the counter. Looking up triumphantly at Pat, he asked: "Do you want anything else, sir?" "No," said Pat; "but jist roll it up in a bit o' paper and I'll take it home wid me."

"What are you building?" asked a serious-looking stranger of an Irishman who was mixing mortar.



Rt. Rev. Mathew Harkins, D. D., Providence, R. I.

"A church, yer honor."

"Of what denomination?"

"Denomination! No denomination at all, plase yer honor. It's the Holy Catholic Church."

"I'm sorry to hear it," murmured the other.

"Yes, yer honor; and there's another I'll not be namin' that's sorry too," returned Patrick.

An Englishman and an Irishman were rather hotly discussing the all-absorbing topic—the Boer war. The Englishman sneeringly remarked that the Irish Brigade were mercenaries and fighting for money. The Irishman wittily replied: "Begorra, an' it's not long since one of your great generals was in 'resate' of Boer pay." "When?" loudly demanded the Englishman. Pat: "Faith, when Buller received a 'check' from Cronje on the 'Bank of the Tugela'."

A writer in Cornhill gives some humorous notes of English school examinations. One day, an examiner was listening to a class of Irish boys, in London, as they repeated Macaulay's "Horatius" wherein it is related that three soldiers held a bridge in Rome against an army.

"Would three soldiers, now-a-days," he asked, "be likely to hold a bridge against a whole army?"

"No, sir," the boys answered.

"Would three Englishmen, for example?" he continued.

"No, sir," said the class.

"Would three Scotchmen?"

They again dissented.

"Would three Irishmen?"

"Please, sir," shouted an excitable little fellow, "one Irishman would do it!"

An Irish farmer went into an ironmonger's shop to buy a scythe. After serving him, the shopman asked him if he would buy a bicycle. "What is that?" queried the

Irishman. "It's a machine to ride about the town on." "And shure, what might the price of it be?" "Fifteen pounds." "I'd rather see fifteen pounds in a cow." "But what a fool you would look riding around the town on the back of a cow!" "Shure, now," replied the Irishman, "not half such a fool as I'd look trying to milk a bicycle!"

Some Irish body-snatchers had rifled a grave and hid their booty in the corner of a churchyard, when it occurred to a half tipsy fellow, who had been watching them unobserved, that it would be pleasanter to be driven back to the nearest town than to walk. He accordingly secreted the dead man under the hedge and lay down in his place. He was duly transferred to a cart, but when about half the journey was over, one of the men who had touched his hand screamed to his friend, "Good heavens, the body is warm!"

Hereupon, in a deep voice, the supposed dead man remarked, "If you'd been where I have ben for the last two days, you'd be warm, too!"

In a moment he was left in full possession of the vehicle!

Here are a few bits from Mr. Macdonagh's book on "Irish Life and Character:" "Did you call your husband's uncle 'Carey the informer?'" "No, sir; I didn't go that far. I called him antichrist." There is a delightful saying, too, of an old woman, who was consoling her neighbor under an injury and deprecating revenge. "Lave the villian to Almighty God," she said, "an He'll play the devil with him." Here, too, is a "flower of speech" that rings genuine. An Irishman was asked in America how he was getting on. "Middlin'," he said; "middlin', but faix, I'd rather be a gas lamp in Dublin nor President in the United States." An Irish navy on the Holyhead boat was complaining of his foreman. "He'd not stir a finger himself to lift a red herring off the gridiron, but he'd ask you to shift the rock o' Gibraltar." People laughed at the late

Major O'Gorman, but they also laughed with him. "Why are Irishmen always laying bare the wrongs of their country?" asked some one in the House. "Because they want them redressed," thundered the major.

The sailors of three men'o' war—American, French and British—while in the same harbor were competing with each other for the best display of seamanship. A Yankee went to the top of the mainmast and stood there with an arm extended. A Frenchman then went aloft and extended both arms.

An Irishman on board the British ship thought if he could stand there with a leg and an arm extended he would be declared the most daring sailor. Nimbly he mounted to the highest point and attempted to do so, but at the last moment lost his balance, and fell through the rigging toward the deck.

The various ropes against which he came in contact broke his fall, and when near the deck he succeeded in grasping a rope. To this he hung for a couple of seconds, and then dropped lightly on the deck, landing safely on his feet.

Folding his arms triumphantly, as if it were all in the program, he glanced toward the rival ships and joyfully exclaimed:

"There, you frog-eating and pig-sticking foreigners, beat that if you can!"

THE ONLY IRISH BULL HE DISCOVERED.

There is a good story told of how a witty Kerryman had the best of an Englishman who went on a voyage of discovery in connection with Irish bulls (blunders). He was astonished not to find every Irishman making a fool of himself. "I have been three weeks in the country," he complained, "and I have not yet discovered one Irish bull."

Whereupon the Kerryman said, "I can immediately sat-

isfy you; do you see those two cows lying down in the field over there?"

Said the Englishman, "I do; what of it?"

"Well," said the Irishman, "the one that is standing up is the Irish bull."

HAD AN ATTACHMENT.

An Irish sheriff got a writ to serve on a young widow, and on coming into her presence said: "Madam, I have an attachment for you."

"My dear sir," she said, blushing, "your attachment is reciprocated."

"You don't understand me. You must proceed to court," said the sheriff.

"Well, I know 'tis leap year, but I prefer to let you do the courting yourself. Men are much better at that than women."

"Mrs. P., this is no time for fooling. The justice is waiting."

"The justice waiting? Well I suppose I must go, but the thing is so sudden, and besides, I'd prefer a priest to do it."—Northwestern Chronicle.

WHEN PAT CORNERED NANSEN.

Spare Moments: Dr. Nansen, the arctic explorer, came across an Irishman on one occasion who declared that he had traveled farther north than anybody.

"What nonsense!" exclaimed the doctor, getting angry. "Why, sir, do you know I calculate to have traveled as far as any human being can possibly get."

But the Irishman persisted, and went on to say:

"Now, listen to this. How do ye know that ye've traveled as far as any human being can get?"

"Because," replied the doctor, "I came to a huge wall of ice that no one could get around."

"What did ye do then?"

"Well, I conversed with my staff of men on the subject."

"Ah, begorra!" exclaimed Pat, "Oi heard ye, Oi was on th' other side o' the wall!"

And he walked away in triumph.

HAD HAD THEIR EYES OPENED.

The following Irish story appeared in the columns of the *London Spectator*:

"An Irish peasant brought a litter of kittens to a Protestant vicar in a certain town in County Wicklow, requesting him to purchase them. The vicar declined. 'Your reverence, they are good Protestant kittens,' urged Paddy, but his reverence remained obdurate.

"A few days after, the Catholic priest (who had meanwhile been informed of the offer to his brother clergyman) was approached, and, on his refusing to make a purchase, the would-be seller urged a sale: 'Sure, Father, dear, they are good Catholic kittens.'

"'But how is this, my man?' replied the priest, 'you said a day or two ago they were good Protestant kittens.'

"'And so they were,' said the peasant, 'but their eyes weren't opened.'"

THE P WAS LOST.

A member of the Ancient Order of Hibernians wooed, won and married a lovely German girl, and to bless their happy union came several lovable children, who grew up and learned to love, honor and obey their parents. They called their father papa and their mother mamma. To make the long story short—in other words, to be brief—papa died. Delegations from the several clubs and societies came and escorted the remains to the grave. At the grave the flowers were placed on the little mound which told the sad story, when one of the members of the Ancient Order of Hibernians roared out, with a not-to-be-mentioned here remark, "Look at that floral piece over there! It has A. P. A. on it! Boys, come, can you believe it, that McGuinness was a traitor and joined the A. P. A.'s?" "Why,

no," replied one of his sons, "you are mistaken: that don't stand for A. P. A. It stands for papa, only the P dropped out on the way over."

A BULLETIN OF IRISH BULLS OR BLUNDERS.

Irish bulls are funny cattle. Mr. Le Fanu, in his book "Seventy Years of Irish Life," has herded a number of these mirth-provokers.

In the election of 1900 it was said of W. G. E. Macartney, a prominent member of the English bar, who stood successfully for South Antrim, by an indulgent son of Erin that he was "a fish out of water, riding roughshod over the feelings of the community."

Two farmers were sitting on the promenade at Bray, the well-known Wicklow resort. A lady of meagre proportions passed by. "Did you ever see so thin a woman as that before?" remarked one. "Thin!" cried the other. "I seen a woman down in Wexford as thin as two of her put together!"

During the absence in London of an Irish peer, whose family estates are in County Clare, the steward received an ostrich's egg from one of his master's friends who was abroad. The steward wrote at once to the peer, informing him of the safe arrival of the valuable present, and thus concluded his letter: "My Lord, as your Lordship is out of the country, I have got the biggest goose I could find to sit on the egg."

Before the Parnell Commission in 1889 a witness admitted that he ran away when a revolver was pointed at him, and justified his conduct by the following philosophic axiom: "Better," said he, "be a coward for five minutes than dead all your lifetime."

At a meeting of a company in Cork dissatisfaction was expressed with the management of affairs by the board. The chairman, in reply, said: "Perhaps you think that in our board half do the work and the other half do nothing. As a matter of fact, gentlemen, the reverse is the case."

Another lawyer, who was defeated in Belfast, was described as "a leopard continually changing spots, and ready to sail with any tide!"

These two, not contained in Mr. Le Fanu's collection are rather an illustration of mixed metaphors.

But even such a fickle anomaly as our lawyer found defenders. At a meeting where, in advocating his cause, he had called attention to significant omissions in the speeches of his adversary, he said impressively, wishing to especially emphasize an omission which he considered important:

"And what does Sir James Haslett say about that? Gentlemen, he says absolutely nothing!"

"He's a liar, sir—he's a liar!" yelled a partisan from the crowd; and a storm of cheers greeted his denunciation.

As the Duke and Duchess of York were leaving Dublin, amid the cheers of an enthusiastic crowd, an old woman was heard to remark: "Bless the saints, isn't it a fine reception they are gettin' goin' away!"

An English gentleman traveling through county Wexford came to a ford and hired a boat to take him across. The water being rather more agitated than was agreeable to him, he asked the boatman if any person was ever lost on the passage. "Niver," replied the boatman. "My brother was drowned here last week, but we found him next day."

IRISH WIT AND THE QUEEN'S VISIT IN 1900.

An old woman selling oranges contrived as the royal procession drew near to push a little nearer the barrier. "Stand back, you wid the basket!" shouted the policeman. "Arrah," replied the old body at once, "mebbe her reverence 'd like an orange—chape enough, too, an' by the token I'll give her one all for nothin'." "Stand back, will ye. Everybody knows"—the policeman fell back on his imagination—"everybody knows she hates oranges." "Then, glory be to God, 'tis the color of thim she hates; she's a tidy sowl afther all. I wish I had some green oranges."

An English reporter had driven from the North Wall to Sackville street, for which journey the legal fare is sixpence. Unhappily he asked the jarvey his lare. "T'ree shillin', sir." "Nonsense, it is only a mile, besides I know there is an arrangement in Dublin for a fixed boundary. Aren't we inside that boundary?" "Devil a bit, sir; they've althered the boundary since the queen's come an' it finishes at the ould gate they've been buildin' in Leeson street." "Here you are, then, you rascal, but I'll take a cheaper man next time." "Very good, sir, but there's only wan cheaper car in Dublin this day, an' that's the lord mayor's carriage, and that ye can have for nothin', though 'tis as much as yer life is worth to ride in it!"

Another tale runs: "Drive me to a good hotel, jarvey." "Well, sir, which d'ye want?" "Any will do so long as I can get a room." "Axin' yer lave, sir, ye'd better go across an' throw stones at a peeler," (policeman). "Why?" "Ye'd get locked up thin, sir, an' 'tis the only way to get a room in Dublin this night, sir, heav'n be praised!"

There is a newsman on Kingstown pier well known to all travelers across the channel. It seems that when the queen was last in Ireland, forty-nine years ago, he had the honor of supplying her with morning papers. Accord-

ingly Dave Stevens presented himself again with a formidable array of journals, for his stock in trade has increased enormously in the meantime. One of the gentlemen in attendance reminded her majesty of the circumstance, and she sent for a morning paper, inclosing a sovereign, with a message to the effect that David might keep the rest for himself. "And which newspaper did she buy?" asked the newsman's interviewer. "I'm like a lawyer, sur; all that takes place between my customers an' myself is sacret, an' I wouldn't tell ye for a handful o' soverins—but that would surprise ye if ye knew." The interviewer's curiosity is still unsatiated.—*Liverpool Post*.

ABOUT ROYALTY.

Ex-Empress Eugenie is a victim of the tea habit. She is said to drink thirty or forty cups a day.

The Crown Prince of Germany is the only child of the Emperor who is not left-handed, a trait common for centuries in the royal family of Prussia.

Princess Victoria, of Wales, granddaughter of Queen Victoria, decided some time ago to learn a trade, and selected book-binding as the one which best suited her abilities.

The sultan of Turkey is methodical in his habits. He rises every morning at 6 o'clock, and after devoting a few hours to official business takes his first meal near noon, dining at 8 o'clock in the evening.

Emperor William says: "I tell my officers to study well Capt. Mahan's books and to sleep with one under their pillows." The captain is an American.

Before the Boxer outbreak when the Empress of China traveled she carried with her 3,000 dresses. These filled 600 boxes and were taken care of by 1,200 coolies.

The queen of the Belgians is noted for her fondness for excursions from royalty to democracy. She slips away frequently with a single lady of honor and wanders about among the shops, or the two make pilgrimages into the country. She is an enthusiastic botanist and naturalist.

Emperor William's barber, Franz Haby, recently ventured to remark while shaving the emperor: "What does your majesty think of China?" This so ruffled the emperor's temper that, taking the barber by the ear, he escorted him from the chamber. The incident has created much hilarity in Berlin.

Queen Margherita is exceedingly interested in folk-lore and under a nom de plume has published many charming sketches in the Italian journals. Her majesty is far more highly gifted than is generally supposed. She is adept both in art and music, a student of dead languages and a great reader.

The Queen of Italy, now dowager, was given to the fad for the collection of the old boots and shoes of celebrated persons. She possesses the shoes of Marie Antionette, of Mary Stuart, the Empress Josephine, Queen Anne, and the Empress Catherine of Russia. Lady Ermyntrude Malet, wife of the British Ambassador at Berlin, has a beautiful collection. They are of all shapes and sizes, from dainty satin ball shoes to boots made for long tramps through the snow.

Victor Emmanuel III. of Italy is barely 5 ft. tall and his queen, formerly Princess Helen of Montenegro is at least 6 ft. tall.

The Princess of Wales, now queen, had not many democratic instincts, but she too loves at times to cast aside the burden of her rank. She has traveled much through Wales with only one attendant, visiting the poor and sick and ministering with her own hands to their wants. At one time she watched by the side of a dying woman while her daughter went to call the priest, her rank being unknown to the sufferer.

The German emperor is said to have taken a rather humorous view of the aggressions of his government in China, for when the former imperial chancellor, Prince von Hohenlohe, suggested that he was demanding a very large slice of territory as indemnity for the murder of a Jesuit missionary, he is said to have replied with a smile: "He was a very large missionary."

The news of Queen Victoria's death reached Dubuque more than four hours, clock time, before it happened. When her immediate predecessor died the news did not reach New York until forty-five days later. The difference illustrates the wonderful advance made in the facilities for communication during the sixty-three intervening years.—Dubuque Telegraph.

One little episode of the going forth of the Duke of Norfolk to the war recalls certain customs of knightly mediaevalism never abandoned by the house of Howard. On the day of his departure from London the Duke took his sword to the private chapel at archbishop's house where, according to an ancient rite, it was solemnly blessed before the altar by Cardinal Vaughan.

But few people know that King Edward VII. once rode and won a horse-race. This event took place in Ireland nearly forty years ago, says "The Newark News." The horse's name was Rupee, and the distance run a mile

and a half. To the spectators the jockey was known as "Captain Melville," but in reality it was his royal highness the prince. His colors on this occasion were all white. Rupee was the prince's own horse. He determined to ride him himself, and, if possible, to win. This he did in excellent style, though there were several well-known and experienced jockeys riding against him.

Royalty is running to seed. All the ruling monarchs are undersized men, except Oscar of Sweden; and he gets his five feet nine inches from that soldier of Napoleon who was a son of French soil. With this exception the midget king of Italy is the tallest of the lot. But what they lack in length most of them make up in breadth. The rising crop of monarchs will be short of life as they are of stature.

The Duke of Norfolk, as is well known, gets a great deal of fun out of life by not looking anything like a duke. A party of excursionists were recently invited to Arundel castle, and a man—quite an ordinary looking person—was seen to stroll across a forbidden grass plot. "Hi!" yelled one of the excursionists, angrily, "come off that grass. It's men like you gets the privileges the dook gives us took away!" The premier Duke of England chuckled, but he came off the grass all the same.

When the late Czar died public Masses were offered up for him in Catholic churches throughout the world. No Masses were offered up for Queen Victoria, although Catholics held her in higher esteem than they did the late Emperor of Russia. The Russians are only schismatics, and still are of the Church. Protestants are considered heretics and heresy is death. A stroke of the pen would heal the schism of Russia; it will take a thousand missionaries perhaps a thousand years to bring England back to the Church,—Western Watchman.

The chief trait in the character of the German Crown Prince is his love of militarism. As a boy of five years he had a certain contempt for his nurse because she had not a military step, and once, asked what the principal Christian festivals were, he naively said: "Birthday, wedding day and Schrippenfest," the last one being a military festival given every year at Potsdam for the sergeants' school. He is also fond of music, and is a good violin player.

Queen Victoria deserves credit for keeping a pure court. She commenced her reign when the English Court was redolent with the memories of Nell Gwynne and the scrofulitic George. She utterly refused to meet a divorced person, no matter what his or her social rank might be. But her memory deserves the reprobation of the Irish race because of her oppressive rule signalized by so many coercion acts. Rev. P. O'Brien, Toledo, Ohio, puts it well when he says: "It is well known that she was opposed to Irish home rule, and that Gladstone was persona non grata at her court. She did not visit Ireland for forty years until the Transvaal war threatened the utter destruction of her empire; and then only to induce young Irishmen to enlist in her army did she pay a visit to that portion of her dominions. But it was too late and her visit had no effect in recruiting soldiers among the Irish."

Italy has been made a training school for political assassins. An Italian Anarchist murdered Premier Canovas in Spain; another Italian murdered President Carnot, in France, and another the Empress Elizabeth of Austria. Bresci has now murdered King Humbert in his beloved Monza, where he overwhelmed the people with his kindness. That Italy is the home of the assassin is the result of Godless state education, the worship of Bruno, Masonic rule and the robbery and plunder of the people by crushing tax laws to maintain a large army.

King Oscar II., of Sweden, visited Lourdes in 1899. He edified everybody by his earnestness and piety. He was much touched when he read the inscription: "Good Mother, remember Sweden." Before leaving Lourdes he bought several articles of devotion from the brother of Bernadette and asked the priest to lay them on the grotto. "I leave Lourdes," he said, "with a deep impression." It is, indeed, surprising to see a Protestant king praying at Lourdes. Lourdes is the refuge of all who are suffering. It is a faith-inspiring spot. We took part in a procession of 40,000 September, 1898. Thirty-two excursion trains brought the pilgrims the previous day.

We copy the Chinese Emperor's greeting to Pope Leo XIII. on the occasion of his ninetieth birthday in 1900: "Emperor of the Great Religion of the Great Kingdom of Rome: With the twelfth moon of this year comes the ninetieth anniversary of your birth. This longevity, prolonged bloom of the Kingdoms of Europe, is really wonderful. We believe that during the twenty years of your reign you have exhorted men to do good, which the entire universe enjoys, and for which it is grateful to you. That is why on the occasion of this happy event we desire, in a special manner, to present to you our very best wishes. We wish, first of all, that you may celebrate in robust health this happy anniversary and that you may reach the hundredth anniversary of your age. Finally, we sincerely desire that Christians and non-Christians in China and in every other country may live in mutual harmony, and that all may enjoy the blessings of peace and prosperity. In truth that is our firm hope."

When William II. Emperor of Germany was born, his grandmother Queen Victoria inquired by cable, "Is it a fine boy?" He is a Hohenzollern, a family whose greatness dates back to Frederick William, the Great Elector, in 1640. The emperor is past 40 years of age, and is vigor-

ous and erratic. His disposition was affected by the attempts to assassinate his grandfather, William I., who died June 15, 1888, at the age of 81. After a short reign by Frederick III., the young man became William II., Emperor of Germany, King of Prussia, eighteen times a duke, twice a grand duke, ten times a count, fifteen times a seigneur, and three times a margrave. His mother was the first child of Queen Victoria, and this fact sometimes leads to the suggestion of William as the successor of Queen Victoria.

The three denominations, as they are called—Baptist, Congregational Presbyterian—have the right of access to the English throne in recognition of their services in establishing the present dynasty. They wished to offer addresses to Queen Victoria on her first jubilee, and were invited to go up, in company with several other deputations. It was a various gathering which went to court that day. There were lords-lieutenants of counties and mayors of boroughs, heads of learned societies, the Scottish and Irish Universities, the Royal College of Physicians and the Royal College of Surgeons, the Royal Society and many others, last of all came five fishermen from Grimsby, in blue jerseys, who were there to represent the North Sea industries. The first to be presented were the lords-lieutenants and the mayors. The Queen received them seated. But when the "representatives of religious bodies" were announced she rose and received them and their addresses standing. The act was intended to be significant. Perhaps not one of these men was known to her even by name; they had come from the dissenting churches and the undenominational societies. They were representatives of religion, and that was enough.—Dr. McKennal.

When Edward VII. was yet Prince of Wales and spending a few days with a friend in the west of England, a

somewhat conceited parson entered the billiard room when the prince was reading a sporting paper. Instead of retiring at once, as any man of tact would have done, the clergyman forced himself upon the prince.

"Might I ask your highness if such a paper as you are reading really interests you?" said he. "I am not in the habit, sir, of reading what does not interest me," said the prince, very frigidly, and then turned again to his paper.

The parson, however, determined to have his say, continued in a somewhat dramatic tone of voice:

"Don't you think, your royal highness, that horse-racing and betting are a great curse to this country? Now what would your royal highness think of a man (alas, once a friend of mine) who lost £10,000 (\$50,000) through betting? He told me himself that he never won £100 (\$500) in his life through backing horses. What would your royal highness think of such a man?"

The prince, disgusted, said very quietly: "What do I think of such a man? Well, I will tell you, sir, I think him a mighty bad judge of horseflesh!"

In his address to Leo XIII. on the occasion of the English pilgrimage visiting Rome, December, 1900, the Duke of Norfolk expressed the hope "that the new century might witness the restoration of the Roman Pontiff to temporal independence." Bitterly criticised for his manly remarks the duke effectively defended himself in a letter in which he made the splendid reference to the *Ecclesia docens*:

Writers on these subjects too frequently appear to regard the Church as a merely clerical institution, in which the laity are reluctantly yielding to the commands or beguilements of clerical influence. They appear to forget that the vast majority of the Church is composed of laymen,—of men who glory in their faith, who know what their religion means to them, and who would deplore any signs of weakness on the part of the clergy in upholding the dignity of their sacred office, in safeguarding the in-

tegrity of the truth, or in carrying out the duties of their trust. It is the failure to appreciate this on the part of non-Catholic writers about the Church, it is this perpetual "missing of the point," which makes so much of what they write and say appear so inept to Catholic readers.

VICTORIA'S BIG FAMILY.

Queen Victoria's family, on her death in 1901, counting only children living, numbered 74, as follows: Sons and daughters living, 7; grandchildren, 32; great-grandchildren, 34; total 74. This is one of the largest families of four generations. The Prince of Wales' own family is a relatively small one—four children (one son and three daughters) and six grandchildren (three grandsons and three granddaughters). The line of direct succession to the throne continues unbroken in Queen, Prince of Wales, Duke of York and sons of the Duke of York.

QUEEN VICTORIA AN O'CONNOR.

The Queen was of an old Irish royal strain. She was not only a Guelph and a Stuart, she was one of the royal O'Connor. His sons were slain. His daughter married Hugo de Lacy. Their daughter married a De Burgh, Earl of Ulster; from them descended Ellen, wife of Robert Bruce, King of Scotland. The granddaughter of Robert Bruce, the Princess Margery, married the Lord High Steward of Scotland, and through her the Stuarts claimed the Scottish crown. From thence it is easy to trace how the royal blood of Ireland, Scotland and England met in the person of Queen Victoria. As of Irish descent she, however, showed but little sympathy for Ireland.

GERMAN EMPEROR AND NEW WOMAN.

The German Emperor has decided opinions on many subjects; and he has a happy way of giving terse and forcible expression to them. Some American ladies recently visited him on board his yacht at Kiel. They were "new

women," and spoke to him of what they called the degraded position of their sex in Germany. When they had finished talking he said:

"I agree with my wife. She says that women have no business to interfere with anything outside of the four K's—Kinder, Kirche, Kuche and Kleider—children, church, kitchen and clothes. The American ladies, it is asserted, retired from the contest convinced that the Emperor was a hopeless subject.

THE JESTER CAUGHT THE CZAR.

Peter the Great was once very neatly caught in a trap by a jester attached to the court. The jester was noted for his cleverness in getting himself and his friends out of difficulties. It happened one day that a cousin of his had incurred the czar's displeasure, and was about to be executed. The jester therefore, presented himself before his imperial master to beg for a reprieve. On seeing him approach, the czar, divining his errand, cried: "It is no good to come here; I swear I will not grant you what you are going to ask." Immediately the jester went down on his knees, saying: "I beseech your imperial highness to put that scamp of a cousin of mine to death." The czar, thus caught in his own trap, could only laugh and pardon the condemned man.

THE QUEEN'S PROPOSAL OF MARRIAGE.

Queen Victoria's superior rank made it necessary, according to court etiquette, that the proposal of marriage should come from her. After the momentous question was settled, Prince Albert, writing to his grandmother, said:

"The queen sent for me alone to her room the other day and declared to me, in a genuine outburst of affection, that I had gained her whole heart, and would make her intensely happy if I would make the sacrifice of sharing her life with her, for she said she looked upon it as a sacrifice; the only thing that troubled me was that she did

not think herself worthy of me. The joyous openness with which she told me this, quite enchanted me and I was carried away by it."

The marriage was popular. But British prejudice against foreigners manifested itself in Parliament when it was called upon to make the needed provision for the prince. The government introduced a bill to make him an annual allowance of £50,000. This was reduced to £30,000 Joseph Hume creating much laughter by the remark: "The noble lord must know the danger of setting a young man down in London with so much money in his pockets."

THE CAREER OF PRINCESS SALM-SALM.

Of all the women of the present day and generation there is probably none who has had a more crowded or a more interesting and romantic career than the Princess Salm-Salm, of Bonn, Germany. She was Miss Agnes Le Clerq Joy, a Vermont girl, and she has many relatives throughout the United States. At the age of fifteen and one-half years she married Prince Felix Constantine Alexander John Nepomucene Salm-Salm, who came to the United States as a soldier of fortune and in the Civil War rose to the rank of brigadier-general. Princess Salm-Salm took part in three wars. In the Civil War she followed the fortunes of battle with her husband, and the Governor of Illinois commissioned her a captain of volunteers and she received a captain's pay. She was wounded during the war. Afterward her husband fought with Maximilian in Mexico, and she was with him. Her deafness to-day is due to a wound she received in that conflict. In 1868 the Prince and his wife went to Germany and the Prince was killed before Metz. The Princess was wounded at Amiens. She has written a book of her experiences and she has traveled all over the world. Her present visit in this country is for the purpose of raising a fund of \$30,000 for an ambulance corps to accompany the Boer army in the field. She bears with her a certificate from professors

in Bonn testifying to her skill as a nurse. The Princess recently described how she was able to maintain her youthfulness after all her hard experiences. "I must be doing something all the time," she said. "I sleep only three or four hours in the twenty-four; never slept more since I can remember, but I sleep like the dead when I do sleep. When I awake I take a cold bath every morning and then begin on my letters." She is enthusiastic in her companionship of the Boer cause. She is a convert to our holy faith.

VICTORIA'S ONLY LETTER TO LEO XIII.

On the occasion of the death of Queen Victoria, the letter of thanks which she wrote to the Pontiff on receiving his jubilee gift was published for the first time. Her letter reads as follows: "Your Holiness will allow me to seize the occasion afforded me by the mission of the Duke of Norfolk to repeat to you how much I have been touched by the felicitations you have the goodness to address to me by Mgr. Ruffo Scilla for my jubilee, and to thank you again for the magnificent mosaic you have been pleased to send me. I desire, in my turn, to congratulate your Holiness on the occasion of the fiftieth anniversary of your entrance into the Church in which you have so highly distinguished yourself by your zeal in maintaining peace and good will among men, in appeasing civil discord, and, above all, in honoring the God whom you and I both serve.

"I am your Holiness' faithful friend,

VICTORIA, R. I.

"P. S.—I have charged the Duke of Norfolk to present your Holiness with a souvenir which I pray you to accept on my part. It is a copy I have made of an ancient piece of plate in my collection here at Windsor."

KING ETHELRED AT MASS.

Seeing the ravages which were made in the West of England, in the year 871, by the Danes, and fearing that they would not be slow to invade the Eastern part of the

country, the pious and brave King Ethelred marched on to meet them, with an army small as to numbers, but fired with a martial spirit. On the morning of the battle, he attended the holy sacrifice of the Mass, and received Holy Communion, to prepare himself for the desperate combat in which he was about to engage. During Mass a message was sent him, announcing that the enemy, in battle array, was advancing, and that it was necessary he should hurry to lead his troops to battle. But Ethelred continued hearing Mass with the same fervour and recollection as before. Soon arrived other messengers telling him that not a minute was to be lost if he wished to prevent the enemy from seizing on the most advantageous positions; but Ethelred answered that he would not leave the church until he had united himself to the Conqueror of conquerors, and had obtained His blessing. When he had communicated, and when the Mass was concluded, he arose full of burning ardour, placed himself at the head of his colony, and in a few hours gained a most brilliant victory over the Danes.—Lingard.

VICTORIA'S VIEW OF THE IRISH.

The following Irish impressions of Queen Victoria appear in her "Leaves from the Journal of Our Life in the Highlands":

It was on August 3, 1849, that the queen first set foot upon Irish ground. The place was at Cove, which was then changed into Queenstown. "The day," she writes, "was grey and excessively muggy, which is the character of the Irish climate." The royal party then went up the Lee to Cork. Her majesty writes: "Cork is not at all like an English town, and looks rather foreign. The crowd is noisy, excitable, but a very good-humored one, running and pushing about, and laughing, talking and shrieking. The beauty of the women is very notable and struck us much, such beautiful dark eyes and hair, and such fine teeth; almost every third woman was pretty, and some

remarkably so. They wear no bonnets, and generally long blue cloaks. The men are very poorly, often raggedly dressed, and many wear blue coats and short breeches, with blue stockings."

Later, when she reached Belfast she writes: "The people are a mixture of nations, and the female beauty has almost disappeared." Her reception in Dublin, a "very fine city," she describes as "a never-to-be-forgotten scene when one reflects how lately the country had been in open revolt and under martial law." At Carlton, the Duke of Leinster's place, she saw the Irish jig danced by some country people. "It is quite different from the Scotch reel," she says, "not so animated, and the steps different, but very droll. The people were very poorly dressed, in thick coats, and the women in shawls. There was one man who was a regular specimen of an Irishman, with his hat on one ear."

FIFTY-TWO CATHOLIC GERMAN PRINCES.

At the time of the so-called reformation, all the reigning princely houses of Germany left the Church, except the two houses of Hapsburg and Bavaria, not for the sake of the "bescrankte and hartuackige Monch" of Wittenberg, as a Protestant member of the Berlin university lately called him before his hearers, but for the sake of the rich German princely bishoprics, abbeys, etc., which then covered the third part of the area of Germany.

But soon after the so-called reformation many members of the reigning German dynasties returned to the Church, among them the Queen of Sweden, the daughter of Gustavus Adolphus, besides one reigning branch of the Bavarian Palatinate line. The return of German Protestant princes and princesses to the Catholic Church has gone on ever since the "reformation" to our days, when the Queen of Bavaria, a Prussian prince, a prince of Mecklenburg, have become Catholics.

To-day the reigning families of Germany have a great

many Catholic members, amongst them fifty-two Catholic princes. Saxony-Witten has twenty-four Catholic princes, Hohenzollern eight, Mecklenburg three. Only Baden, Nassau, Schwarzburg and Reuss have no Catholic princes. In Baden, the Catholic line of Hohenzollern, and in Wurttemberg the Catholic line of the Dukes of Wurttemberg, will soon ascend the throne.

To the Catholic houses of Hapsburg and Wittersbach, Bavaria, the twenty million German Catholics are indebted for being Catholics to-day. They kept faithfully to the Church and to the German empire, whilst the Protestant German princes allied themselves with France, Sweden and the sultan, the chief of Islam. At no distant time, as indicated, the whole of southern Germany, i. e., Bavaria, Wurttemberg and Baden, and in northern Germany, Saxony, will be ruled by Catholic dynasties. Protestant papers often speak of a Protestant German empire. But the "Reichsverfassung" does not know a Protestant empire; and in case of the German emperor becoming a Catholic, he is quite free to do so just as every German subject. The German Protestants count thirty-two millions against twenty million Catholics. But putting aside the millions of modern Protestant pagans and Social Democrats, there are more Catholic than Protestant Christians in Germany to-day.

MISCELLANEOUS ROYALTY.

Soon after the battle of Leipsic, a wit observed that Bonaparte must be in funds, for he had received a check on the bank of the Elbe.

George I. having given a sum to repair the town hall at Coventry, after Queen Anne's death, it was voted to change the old inscription, "Anno Domini," to "Georgio Domini."

When Queen Victoria traveled she wore no jewelry and was clad simply in black.

An officer demanding an interview with Frederick the Great, it was granted on condition he should say only two words. He presented a petition, saying: "Sire, sign!"

When Cromwell first coined money, the inscription on one side of the coin was: "God with us," and on the other side: "The Commonwealth of England." A cavalier said: "God and the Commonwealth are on different sides."

Marshal Villars, when about leaving Versailles to take command of the army in Flanders, said to the king: "I leave your majesty in the midst of my enemies, while I go to combat yours."

The first known European library originated in the present to the family of Regulus by the Roman senate of all the books seized at the capture of Carthage.

In the regalia-room of the Scottish kings in Edinburgh castle, one can see, among other valuable relics, the coronation crown of the great Robert Bruce. It is a plain circlet of gold, heightened with four spikes having trefoil heads.

The greatest naval review of modern times was by Queen Victoria in 1854, at the beginning of the Crimean war. The fleet extended in an unbroken line of five miles and comprised 300 men of war, with twice that number of store and supply ships. The fleet was manned by 4,000 seamen.

Prince Bismarck had a curious superstition in connection with the number three, and apparently not without reason. He had served three German Emperors; he had fought in three wars; he had signed three treaties of peace; he arranged the meeting of the three Emperors and established the Triple Alliance.

I shall soon be in my grave. Such is the fate of great men. So it was with the Caesars and the Alexanders. And I too am forgotten; and the Marengo conqueror and emperor is a college theme. My exploits are tasks given to pupils by their tutor, who sits in judgment over me. I die before my time; and my dead body too, must return to the earth, and become food for the worm. Behold the destiny now at hand of him who has been called the Great Napoleon! What an abyss between my great misery and the eternal reign of Christ, who is proclaimed, loved and adored, and whose kingdom is extending over all the earth!—Napoleon.

Some of the above Royal items were from "Sunshine," and Witty Sayings of Witty People, and we give from the Ave Maria the following.

Sir John Barrington, himself an Orangeman, once wrote: "Could His Majesty King William (of Orange) learn in the other world that he has been the cause of more broken heads and drunken men since his departure than all his predecessors, he must be the proudest ghost and the most conceited skeleton that ever entered the gardens of Elysium."

The walking-stick which supported Queen Victoria when she crossed the room was made of a branch of King Charles' Oak—the one into which he climbed when pursued by Cromwell's men, and was once owned by that king himself. Originally it had only a plain gold head, but upon that has been placed a funny little Indian idol captured at Seringapatam. Of all the Queen's canes this was her favorite.

A certain king of Persia had called a foreign physician to his court and was informing him in regard to his customs. "How do the people eat here?" asked the doctor.—"They never eat except when they are hungry, and are care-

ful not to eat too much."—"If that be the case," rejoined the doctor, "I am not needed here. I think I will go back." And back he went.

A poor old woman had attempted on several occasions to gain the attention of Philip of Macedon concerning some grievance. Finally he became angry and told her to go away, that he had no time to hear her. "You have no time to hear the petition of a subject," said the old woman: "then you have no time to be a king." This touched Philip, who, it is said, never again refused to listen to a complaint.

George I. was once making a journey in Holland and stopped to change horses in a small village. There being some time to spare, he went to the inn and ordered two boiled eggs, for which he was charged two hundred florins.

"This is an extraordinary amount for a couple of eggs," he said. "Eggs must be very scarce in this vicinity."

"Not at all," answered the landlord. "Eggs are plentiful. It is kings that are scarce."

The king laughed, and good-naturedly paid the bill.

IN WOMAN'S REALM.

A bad woman is the best helper the devil has on earth.

The court physician to the Ameer of Afghanistan is a woman. Miss Lillias Hamilton.

Woman's rights have made such progress in Chile that already two-thirds of the public school teachers are women.

Among the Sioux Indians, when one family borrows a kettle from another it is expected that, when the kettle is returned, a small portion of the food that has been cooked in it will be left in the bottom, as the owner must know what was cooked in her kettle.

M. Zola is nothing if not unique. He says that what impressed him most in London was the number of hair-pins he observed on the sidewalks.

"I wonder if that girl next door plays by ear?"

"No, by the hour."

In four states in 1900, women voted for president: Idaho, Colorado, Utah and Wyoming.

One of the severest penalties to which criminals in Holland were in ancient times condemned was to be deprived of the use of salt.

Beautiful lives have grown up from the darkest places, as pure, white lilies, full of fragrance, have blossomed on slimy, stagnant waters.

School teachers in Iowa have to be content with small salaries. Their incomes are lower than those of instructors in any part of the Middle West, except Ohio.

Miss Edith Rhodes, one of the sisters of Cecil Rhodes, has better and larger diamonds, it is said, than most of the royalty. These were given to her by her brother, and taken from the famous Wesselton mine at Kimberley.

The maidens of Denmark never experience the pleasure of receiving a diamond engagement ring. They are presented with a plain gold band, which is worn on the third finger of the left hand. On the wedding day the bridegroom changes the ring to the right third finger, which is the marriage finger in that country.

Madame Modjeska, the famous actress, is one of the few people who can do two entirely opposite things at the same moment. She will sit upon the stage apparently writing

a letter that causes her the greatest grief and agony—the tears running down her cheeks and the sobs shaking her whole frame—and on the paper that lies before her she draws funny caricatures of persons she knows.

Many of these items we take from *The Sunshine*.

Governor Stone, of Pennsylvania, is of the opinion and expresses it frankly and openly, that every husband should deed to his wife the homestead, she being the queen of the home and entitled to it.

Nearly 4,000,000 women, or 18 per cent. of all women in the United States, were in 1890 engaged in earning their own living in some trade or employment.

Mrs. Leland Stanford has given the old Stanford home in Sacramento, Cal., to Bishop Mora of the Catholic Church, together with a \$75,000 endowment with which to maintain it as an orphanage. This is the house where Senator Stanford lived for twenty years and where his son, in whose memory the Stanford University was founded, was born.

It may be a surprise to know that in thirty-seven of these United States a married mother has no legal right to her children.

In sixteen states a wife has no right to her own earnings outside of her home.

In eight states a woman has no right to her own property after marriage.

In seven states there is no law compelling a man to support his own family.

In Norway a girl must have a certificate that she can cook before she can be married. The laws of Norway are all right in that respect, but they are silent when it comes

to the bridegroom presenting a certificate that he can keep up a house and provide the wherewithal for the wife to cook. It is a poor rule that doesn't work both ways.

It was a woman who gave to the United States seedless oranges. The "Washington Navel" or "Bahia" is a native of Brazil and an American woman traveler noticed the variety and suggested their desirability to the Department of Agriculture. The department imported stock and from that suggestion has come the great seedless orange industry of California and Florida.

Born in Poland in 1844, Madame Modjeska mostly lives in America and makes a hobby of farming. So long ago as 1876 she made a farming experiment in California and lost her money, but since then she has had more luck. Her present California ranch lies at the foot of the Santiago Peak. There, among her shorthorns, bees and her fruit trees, the great actress likes to live.

Austria is the only country which never puts a woman in prison. Instead of giving a female criminal so many months in jail, she is sent, no matter how terrible is her record, to one or other of the convents devoted to the purpose, and kept there during the time for which she is sentenced. The convent is not a mere prison in disguise, for its courtyards stands open all day long, the only bar to egress being a nun who acts as portress, just as in other convents.

The Duchess of Portland, so far as is known, is the only woman who has gone through the ordeal of having a dress made and sewn on her person. Her Grace having engaged a well-known firm of dressmakers in Bond street to undertake the work, stood upright for three hours while the dressmakers were busy fitting and sewing. Fifty yards of old lace were used.

Queen Victoria always took the greatest interest in clothes her children wore. She would only allow simple and comparatively inexpensive materials for her little girls' gowns, freshness and simplicity being the keynotes to the royal children's toilettes. In summer the princesses wore washing frocks and plain white straw hats trimmed with ribbons, even when accompanying the queen to the public functions they were occasionally allowed to attend.

Some years ago, when Queen Victoria visited a certain sisterhood, she desired the superior to show her the place just as an ordinary visitor, and not to treat her as queen. The superior agreed, and proceeded to conduct Her Majesty all over the building. The queen was much interested, but observed with vexation that wherever they went the sisters courtesied. At last she remarked to her guide: "I thought I made you understand that I wished to be treated as an ordinary? Why, then, is everyone courtesying?" "Pardon me, madam," replied the mother, "you have been obeyed. The reverence shown by the sisters was not intended for the queen, but for me, their superior."

Fifty years ago there were but seven forms of employment open to women—teaching, needlework, work in cotton mills, keeping boarders, typesetting, bookbinding and household service. To-day there is not a profession or calling, from the ministry, (non-Catholic), barbering and street cleaning, in which women are not engaged and earning good wages.—Carolyn C. Mumford.

Fraulein Ulrica Von Levetzow died in 1900 at the mature age of ninety-four. When the fraulein was eighteen she met Goethe, who was seventy-three, but still one of the handsomest men that ever lived. They fell in love and for seventy-six years, the Baroness remained constant to the memory of her dead lover. This is as pretty a romance of fact as ever Goethe himself could have imagined. Fraulein

Von Levetzow's castle was full of relics of Goethe and has for years been visited by those interested in the great poet.

The richest baby in the world is the Grand Dushess Olga Nicolaivna, the four-year-old daughter of the Czar. The week she was born \$5,000,000 was settled on her, and safely invested in French and English securities. The little princess has shown signs of a love for music, her favorite toys being of a musical description.

The influence of the mother over the character of the unborn child is often referred to in the case of Napoleon I. Previous to his birth the mother accompanied her husband in expeditions of warfare. She not only became familiar with all the horrors and details of war, but enjoyed it, and herself helped to plan. She was on horseback in the open air most of the time, and acquired perfect physical health. The babe at that time developing afterwards astounded the world with his genius for warfare.—Dr. Green.

The case of James I. of England is, says Dr. Green, another instance. David Rizzio, to whom Mary, Queen of Scots, was much attached, was killed by the sword in her presence a short time before the birth of her son. The sight of a sword terrorized James I. so much so, that, in conferring the degree of knighthood where it is necessary to lay a sword upon the shoulders of the candidate, he would turn his head away, often endangering the sight or facial appearance of the candidate thereby.

The life of Dante was moulded by the effect a vision had upon the mind of his mother, which is described in the language of Dr. Davis as follows: "During the important period immediately preceding the birth of Dante, his young mother saw a startling vision of grandeur and great depth of significance. She beheld a populated globe of symmetrical proportions rise gradually out of the sea and float in

midheavens. It was decorated with every conceivable element of natural and artificial beauty. Upon a high and grand mountain, which melted away in the distant horizon and sloped gracefully into lands and lakes that spread out to the left, stood a man with a brilliant countenance whom she knew to be her son. She beheld a precipice of abrupt ascent, like the walls of an immeasurable gulf with depth unknown. Thereupon she thought she fainted with excess of fright. But the son was as serene as the morning star; and looking again she saw no evil. After this thrilling and beautiful vision Dante's mother had only in view the greatness of her unborn child—whose genius as a scholar and poet, as a creator of fancies, is known throughout all lands of civilization.—Dr. Green.

What is middle-age? We've advanced the mediaeval starting-point, have we not? Ask sweet sixteen when middle age begins, and she will answer indifferently, "Oh, I don't know; about thirty, I suppose."

At twenty she is ready to believe Johnson when he avers that

"Howe'er we boast and strive,
Life declines from thirty-five."

When she's thirty-something she disagrees with the Cham and with Byron, who counted thirty-five the beginning of "the barbarous middle age." "It should be forty or forty-five," she declares, and this time she has examples to adduce.

"Look at Patti, fifty past, and did you hear her sing the part of Rosina—Rosina who is eternally sixteen? Who is the 'American beauty' most praised by London to-day? Mrs. Potter. And Cora Potter is forty-five if she's a day. Then there's Bernhardt and Terry and—"

Actresses all, and they know how to simulate youth. The examples are not illustrative. When one is in doubt—and when one is not—the best plan is to dress simply, tastefully, inconspicuously. It is a sight for tears to see giddy



Rt. Rev. Jas. Ryan, D. D., Bishop of Alton, Ill.

grandmothers wearing sailor collars and military hats—pity there's no law to prevent people from making themselves ridiculous!—Catholic Citizen.

We have yet to find the equals of the Italian woman, Anna Mazzolina, who was professor of anatomy in the Papal University of Bologna, and of Maria Agnesi, who held the chair of mathematics in the same school; of that other woman who succeeded the marvellous Mezzofanti as professor of Greek, and of Novella d'Andrea, who taught the theologians their canon law. They were only a few of the distinguished women who lectured in that oldest of European universities which was under the protection of both Pope and Emperor, and which at one time had no less than ten thousand students from all parts of the world. It was no small honor to be conspicuous in such a place. In its halls dissection of the human body was first essayed, there Harvey worked out his theory of the circulation and transfusion of blood, and its museums of anatomy were famous all over Europe. There Galvani discovered what is now called galvanism, there Mezzofanti presided over its libraries, with their 200,000 precious volumes and their 6,000 manuscripts. Its musical school had its 17,000 books on music, and in our own day Richard Wagner was happy to accept the honor of its degree. It had its agricultural and humanitarian schools established in a palace and, better than our Hall of Fame, it had its Pantheon of the university professors whose busts are placed in its niches. It was in the Papal States and distinctly under Papal patronage, and yet we are informed that not for a time only but for centuries women were famous as professors there, and, although it may be a shock to our prejudices, that their taste commonly led them to the chairs of medicine and particularly of anatomy. Hence it would appear that the Church was not opposed to the higher education of women, or that it looked askance at the cultivation of the physical sciences.—Rev. I. J. Campbell, S. J.

A LONG SERMON.

Some Paisley weavers were speaking about their ministers. One said it was wonderful how much his minister could bring out of the Scripture. He had known him to preach several sermons from one text. Another said his minister surpassed that, for he had preached six sermons from the shortest text in the whole Bible.

"But that's naethin' to my wife," said the third. "She's been preachin' to me for sixteen years frae nae text at a'."

DICTIONARY GIRLS.

- A disagreeable girl—Annie Mosity.
- A sweet girl—Carrie Mell.
- A big hearted girl—Jennie Rosity.
- A smooth girl—Amelia Rate.
- A clear case of girl—E. Lucy Date.
- A geometric girl—Polly Gon.
- A not orthodox girl—Hettie Rodox.
- A rich girl—Mary Gold.
- A nice girl—Ella Gant.
- A flower girl—Rhoda Dendron.
- A musical girl—Sarah Nade.
- A profound girl—Metta Physics.
- A star girl—Meta Oric.
- A clinging girl—Jessie Mine.
- A nervous girl—Hester Ical.
- A muscular girl—Callie Sthenics.
- A lively girl—Annie Mation.
- An uncertain girl—Eva Nescent.
- A great big girl—Ella Phant.
- A warlike girl—Millie Tary,—Boston Herald.

VIEW WOMEN TAKE OF MAN.

A man capable of conquering habitual indolence cannot be a feeble character.—Maria Edgeworth.

A straight-forward, open-hearted man may be safely left to manage his own concerns.—Jane Austen.

Remember one thing—no man can fail to fulfill his destiny but through his own fault.—George Sand.

Man is very apt to contemplate himself out of all proportions to his surroundings.—Christina G. Rossetti.

Men who have seen a good deal of life don't always end by choosing their wives so well.—George Eliot.

Love occupies a vast space in woman's thoughts, but fills a small portion in a man's life.—Maria Edgeworth.

The best augury of a man's success in his profession is that he thinks it is the finest in the world.—George Eliot.

Man is not made for that selfish concentration of despair which is called either abnegation or stoicism.—George Sand.

The just living of a lifetime makes a man incapable of any mere selfish handling of another's interest.—Mrs. Humphry Ward.

NAMES OF OUR PRESIDENT'S WIVES.

Mary is a very frequent name for women, and Abigail a very unfrequent one, yet in the names of wives of our presidents there has been only one Mary—Mary Todd Lincoln; and there have been two Abigails—Abigail Powers Fillmore and Abigail Smith Adams.

Washington and Jefferson both had wives named Martha—Martha Dandridge Custis and Martha Wayles Skelton, both handsome and attractive widows. With the exception of the wives of Monroe and Johnson—whose wives were both named Eliza—there appear no more duplicate names in the presidential wife list. Monroe married Eliza Kortwright, and Johnson married Eliza McCardle, who taught her husband to write and cipher, he already knowing how to read.

Madison married a Dolly—Dolly Todd; and the name itself savors of brightness and home love. She also was a widow, and one of the most remarkable women who ever presided over the White House. Two very stately names dignified the Presidential mansion in the days of Tyler and

of Garfield—Letitia Christian Tyler and Lucretia Rudolph Garfield.

Grant's wife was named Julia—Julia Dent. Mrs. Hayes bore the rather plebian name of Lucy—Lucy Webb. Zachary Taylor's wife was Margaret. Mrs. John Quincy Adams bore the stately names of Louisa Catherine.

Not many Bible names appear on the list—the New Testament supplying those of Mary and Martha, aforementioned; and the Old Testament adding Hannah, Rachel and Sarah—Hannah Hoes Van Buren, Rachael Donelson Robards Jackson, and Sarah Childress Polk.

Pierce's wife bore the good oldfashioned name of Jane—Jane Appleton Pierce. William Henry Harrison married an Anne—Anne Symmes, and the later Harrison a Caroline—Caroline Scott. The wife of Arthur had the unusual and not pretty name of Malvina—Malvina Stone. Mrs. Cleveland was Frances Folsom, and Mrs. McKinley was Ida Saxton.—Saturday Evening Post.

A WOMAN AS A COMMISSIONED OFFICER.

Miss Mamie G. Morris, who is a lieutenant-colonel in the Georgia national guard and an aid on the staff of Gov. Candler, is the only woman in the United States holding a commission as member of a governor's staff.

THINGS ABOUT WOMEN BY FAMOUS AUTHORS.

Remember, woman is most perfect when most womanly.—Gladstone.

All I am or can be I owe to my angel mother.—Abraham Lincoln.

Heaven will be no heaven to me if I do not meet my wife there.—Andrew Jackson.

Even in the darkest hour of earthly ill woman's fond affection glows.—Sand.

Women need not look at those dear to them to know their moods.—Howells.

Oil and water—woman and a secret—are hostile properties.—Bulwer Lytton.

Kindness in women, not their beauteous looks, shall win my love.—Shakespeare.

He that would have fine guests, let him have a fine wife.—Ben Johnson.

A woman's strength is most potent when robed in gentleness.—Lamartine.

Lovely woman, that caused our cares, can every care beguile.—Beresford.

IN THE SELECTION OF A WIFE.

The old-time Puritans had these quaint rules for the selection of a wife:

"A good wife should be like three things, which three things she should not be like. She should be like a snail, to keep within her house; but should not be like a snail, to carry all she has on her back. She should be like an echo, to answer when she is called; but she should not be like an echo, always to have the last word. She should be like a town clock, always keeping time with regularity; but she should not be like a town clock, speaking so loud as to be heard over all the town."

THE FOUNDER OF OUR CIVILIZATION

"Before the advent of Christianity woman was, in most countries, little more than the white slave of man, who had dominion over her property and in some places over her life. The degradation which polygamy stamped on her was everywhere felt. It was sometimes simultaneous polygamy, when a man kept several wives at once, but sometimes it was the no less criminal, but more comfortable and convenient, successive polygamy of divorce. Seneca laments the fact of almost daily divorce in Rome in her most cultured period. Juvenal, who lashed the vices and vicious of his day, tells us of one woman who by divorce married legally eight husbands in five months. Even the

'divine' Plato, the most naturally Christian of the pagan philosophers, advocated a community of wives, and on the ground that the children would then become more exclusively the property of the State.

"Woman was exalted in the person of the Mother of Christ. Therefore it was, as it were, the triumphant 'Magnificat' canticle of liberated womanhood! The Christian Church abolished at once simultaneous and successive polygamy, and thus preserved the dignity and freedom of woman. Should she ever become degraded again, it will be by the modern paganism that ignores Christianity. Already perils surround her. For nearly nineteen centuries Christianity, organized in the Catholic Church, has contended for the indissolubility of the marriage tie, which is woman's only hope of retaining the position which she now possesses. Unfortunately, this doctrine has been disregarded, and divorce, with permission to marry again, is drifting us back to successive pagan polygamy. The twentieth century will see and feel and acknowledge the wisdom of the old Church in repressing, rather than partially indulging, human passion, by sweeping away the very possibility of marriage after divorce. The world will yet do justice to Christian Rome as the only power to save her from pagan Rome." Sermon by Archbishop Ryan.

The Archbishop drew a striking picture of the founder of the Society of St. Vincent de Paul on the streets of Paris, going about his holy mission, showed him taking up the poor, abandoned offspring of shame left in the snow to perish and placing it in the arms of a Sister of Charity. This, said Archbishop Ryan, was but one of the many similar acts of which he was the author.

OVER HALF THE WORLD OBEYED WOMEN RULERS IN 1900.

Considerably more than half the human race was ruled by women at the close of the 19th century. Two women—the Empress Dowager of China and the Queen of England

—alone governed about half the entire population of the world. The third in importance is young Queen Wilhelmina of Holland, whose home land numbers less than 5,000,000 souls, but whose colonies have 30,000,000. Spain is ruled by a woman, Queen Regent Christina, in the minority of her son. It is expected that in Italy the Queen mother, Margherita, will have great influence over her son's kingdom, but her case is not needed to establish the preponderance of women-ruled races.

MODEL WOMEN.

In Digby's "Ages of Faith" we find such a galaxy of stars as may well dazzle the eyes of the so-called new woman. Just to cite a few: There was the lowly Hildegarde, to whom popes, archbishops and bishops from all countries, philosophers and learned masters, appealed for the help of her prayers and her counsels; Dorothea, who lived in the memories of men "as a patron against calumny, a nurse of piety against sorrow, a light of the holy Church, an oil of mercy; to the frigid a fire of charity, and to the dead in corporal and spiritual miseries, a refreshing and reviving joy"; St. Hilda, whose virtue and learning made her the admiration of the greatest men of her time, who freely sought her advice in grave matters; Gertrude, Theresa, Jane, daughter of Louis VI., of France, Queen Maude, Alice, Duchess of Brittany, Blanche of Navarre, and, to come to a halting-place, the Lady of Beaufort Ferrand, whose prodigious alms are recounted in old books, also "her desire to procure instruction for the peasants, her protection of the curates in the exercise of their duty, her zeal in instructing poor women and their daughters, in visiting the sick and the dying, in accompanying the Blessed Sacrament on foot, to whatever distance it was carried, and in providing ornaments for the churches."

There is no field of apostolic service into which the Catholic woman of to-day may enter and not find in the annals of the past a model for her emulation. "Have we nothing

to learn from them?" asks the writer of the article under discussion. "Their charity began at home, it is true, but did not end there; neither was it bounded by parish, or city, or country. 'But they were saints,' you will say. True, but they were not born saints. A diamond is but a piece of crystalized coal; a ruby is a lump of crystalized clay, and the saints were ordinary human beings transformed by the alchemy of love, human and divine, into precious stones fit for the diadem of the King. But there are other names in history which should inflame our zeal and emulation. For instance, Isabelle of Castille, who, amid the splendors of a court, lived as a true disciple of Christ. Who, learned herself, was also the patron of learning; whose heroism on the battlefield was only equalled by her tenderness among the wounded. Then there was Margaret O'Carroll, a princess of the fifteenth century, who was, we are told, a mother to the poor, a presiding genius to the rich, and a patron of unbounded munificence to men of genius. She made highways, built churches, erected bridges and compiled prayer-books. 'Her name,' says an old chronicler, 'her name, though a woman's, shall be scrolled all warriors' names above.'—Catholic News.

One of Moody's friends relates as the Ave Maria records that the Evangelist in later days "grew mellow and threw off many of his early prejudices. He told me that he was ashamed of his prejudices against the Catholic Church, remarking that there was no other Church in the country where Christ is preached so simply." We remember with pleasure that he not only contributed to the erection of a Catholic chapel in a struggling mission, but supplied it with an organ. In breadth, Brother Moody was as unlike most of his fellows as a prairie is unlike a bridle-path.

Augustin Birrell, an honest man and a writer of delightful essays, once paid this fine tribute to Dr. Maitland, the Protestant defender of the Middle Ages: "Let me name a

historian who detested fine writing and who never said to himself, 'Go to; I will make a description,' and who yet was dominated by a love of facts, whose one desire always was to know what happened, to dispel illusion and to establish the true account—Dr. S. R. Maitland, of the Lambeth Library, whose volumes entitled 'The Dark Ages' and 'The Reformation' are to history what Milton's *Lycidas* is said to be to poetry. If they do not interest you, your tastes are not historical."

A discussion has lately been going on in some London papers regarding the relation of clergymen to tobacco. The *Home Magazine* (London) points out that only forty years ago a writer declares that many clergymen of "much reputation, with great power in the arts as well as literature, always smoke in the vestry after prayers, during the Psalms, while waiting to begin their sermons."

Comparatively few people knew the humorous side of the late Dwight L. Moody; yet among the neighbors and friends of his boyhood he was known as a good deal of a wag, and a hearty laugh was a benediction to him. One of his old friends, Mr. George G. Rockwood of New York, then his summer neighbor, standing with him one day in front of his home at Northfield, dwelt with great enthusiasm upon the beautiful view of the Connecticut river and the rolling uplands presented from the spot. It is one of the finest stretches of landscape in the entire state, and all who have seen it have admired it greatly.

"Yes," said Mr. Moody, "that's the only fraud I committed. When I purchased this place the poor fellow that owned it went off and left the view and never came back for it."

Moody and Sankey were as well known as the Dixie Minstrels.

It was in 1871 that Moody first met Sankey. He was

attracted to Sankey because the singer had taken hold of music at the Y. M. C. A. convention and pulled the meeting out of the dumps.

"Where do you live?" asked Moody of Sankey, at the end.

"In Newcastle, Pa.," replied Sankey.

"I want you," from Moody, with no explanation.

"What for?"

"To help me in my work in Chicago."

"I can't leave my business," said Sankey.

"You must. I have been looking for you for eight years. You must give up your business and come to Chicago with me." Sankey went, and the next year they began their tour around the world.

Dr. Chevasse, the new Anglican bishop of Liverpool, is the hero of a story of a sermon with an appropriate text. At Oxford, where he was known by the undergraduates as "the little shaver"—a title which distinguished him from his brother, "the big shaver"—he was the incumbent of the church of St. Peter-le-Bailey, and on a certain Saturday night he became the father of twins. On the Sunday morning the curate, whose turn it was to preach, gave out the text. And the text was: "Are not two better than one?"

III. HISTORICAL. ABOUT PERSONS OF VARIOUS CREEDS. HISTORICAL MISCELLANIES.

HISTORICAL.

New York was constituted a "bishopric forever" by Pope Pius VII., April, 1808.

Napoleon's great word was "glory." The Duke of Wellington's was "duty."

Pope St. Leo III. twice visited Germany. He consecrated the Cathedral of Aix-la-Chapelle.

Printing was established in Mexico in 1540—one hundred years before it reached the English colonies.

Previous to 1030, A. D., Greenland was included in the jurisdiction of the diocese of Hamburg.

Rev. John M. Irenaeus St. Cyr was first resident priest of Chicago. He was appointed by Bishop Rosati of St. Louis, Ap. 17, 1833.

It is probable that tithes for the Crusaders were collected from the Indians of New England, as they were from the people of Greenland.

The mother house of the Sisters of Mercy, Webster street, Pittsburg, Pa., has the honor of being the first convent of the order in the United States.

Persons used to go to listen to the sermons of Savonarola with as much alacrity as to a wedding. His eloquent words had these essentials to touch the heart—sincerity, simplicity and sympathy.

Benedict XIV. numbers Savonarola amongst the yet uncanonised but illustrious servants of God.

It is noteworthy that as Ireland became Catholic in the days of Patrick, so England quickly became Catholic from the days of Augustine.

The first governor of California was Peter H. Burnet, who became a Catholic. In 1860, John G. Downey, an Irishman and a Catholic, was governor.

The Franks were the first Germanic people to embrace the true faith and hence the nation of the Franks or France was called "the Eldest Daughter of the Church."

The Ave Maria alludes to Bishop Spaulding, Peoria, as "the advocate of plain living and high thinking."

Mass has not been celebrated in the Pantheon, Paris, since Victor Hugo was interred there, as that desecrated the famous shrine.

Bishop England mentions Chicago in The Catholic Miscellany, Jan. 26, 1824: "Although Chicago be in the state of Illinois, we will include it here, as lying upon Lake Michigan: it only contains five or six Catholic families."

Pope Alexander VI., by drawing the famous demarcation line between their possessions in South America, prevented Spain and Portugal from flying at each other's throats and pouring out their immense resources of blood and treasure in a needless war.

The Holy Winding Sheet preserved at Turin has only five times seen the light of day, five times exposed to public veneration, since it got into the possession of the House of Savoy about the middle of the 15th century.

We, who enjoy freedom and equality, find it hard to believe that in 1741 there was the trial of John Ury "for being an Ecclesiastical Person, made by Authority Pretended from the See of Rome and coming and abiding in the Province of New York."

IN 1900.

The Catholics of Hungary in 1900 celebrated enthusiastically the ninth centenary of the crowning of St. Stephen, their first king, and the official introduction of Christianity into the country. A commemorative column dedicated to the Holy Trinity was unveiled at Gran.

There was a printing press in Manila 40 years before there was one in New England. Nor was it idle. In Retana's bibliography are given the names of 2,700 books, embracing every conceivable subject—religion, history, archaeology, science, ethnology, law, languages, folk-lore, traditions, flora and fauna, geology, mineralogy, philology, natural philosophy—pertaining to Melanisia. Of the 1,122 authors whose works Retana has enumerated, 466 are ecclesiastics.

Ten different works were printed in Roman characters by the Jesuits at their college in Japan to the year 1597. Think of this: nearly a century before a book was printed in Philadelphia! It has also been decided that in the year 1610 the Dominicans in Luzon published a Tagal grammar, and in the year 1630 there was a Japanese Spanish dictionary, the work of Portuguese Jesuits.

Fifty years ago the only Catholic church in Birmingham, Eng., was torn down by the mob. Forty years ago it was

rebuilt, but with no windows facing the street lest they would be broken and the church destroyed. To-day there are fifteen Catholic churches in that city. Such has been the progress of Catholicity in half a century.

Not until after the Reformation were men sentenced to be maimed or burned, hanged or beheaded, for religious opinions. We direct attention to proceedings against Scotch Presbyterians by the Episcopal Privy Council of their own country, to the acts of Puritan rulers in New England against their fellow-Protestants.

In the city of Heidelberg, Germany, there is a church called the Church of the Holy Ghost, which is unique in its way, being the only church in the world in which the Protestant and Catholic services are held at the same time, a partition wall through the center separating the two congregations.

When Pope Leo X. sent the Bull to Henry VIII. conferring on him the title of Defender of the Faith, which is preserved in the British Museum, it was accompanied by a superb volume of the Gospels in letters of gold on purple vellum. This volume was in the possession of the late Mr. Theodore Irwin of Oswego, New York, whose library has just been put up to auction. We should be pleased to hear it was secured by the Catholic University of America or our own British Museum.—*Liverpool Catholic Times*.

There are among the miscellaneous curiosities of the Tower of London many objects which attract and enchain the attention of the devout. One of these is an ancient prayer-roll made of vellum, dating from the thirteenth century. It is three inches wide and a yard long; but when wound tightly occupies very little space, and could easily be carried in the pocket. It is written on both sides, in French and Latin, and contains instructions for hearing

Mass and many devotions in honor of our Blessed Lady.—
Ave Maria.

Novatian, excommunicated by Pope St. Cornelius (about A. D., 251), was the first anti-pope. On account of his errors he is called by St. Cyprian, "a deserter of the Church, an enemy to all tenderness, a very murderer of penance, a teacher of pride, a corruptor of the truth and a destroyer of charity."

That Catholicity—Christianity, is not the established religion in Japan to-day may be laid at the door of the Dutch Evangelicals. Jealous of the success of the Catholic religion there owing to the labors of St. Francis Xavier, they aided the government in persecuting those professing the true faith. This is how Protestantism "evangelizes" the nations.

Senator Vest made a noble defense of the Jesuits before the senate. He said the only civilization known among the Indians was their work. But the majority of that senate would rather see them naked savages than civilized Christians of the Catholic stripe.

This comment from The Western Watchman was elicited by the defeat, 7 April, 1900, by 21 to 14 of a motion to assist the Indian Catholic schools.

A writer in The Midland Review notes as an interesting circumstance that "the South's four expressive lyrics bearing on the civil war were written by Catholic poets." These lyrics are: "Maryland, My Maryland!" by James Rider Randall; "Somebody's Darling," by Sister Mary Angeline; "The Conquered Banner," by Father Abram Ryan; and "The Blue and the Gray," by Miles Gerald Finch. The one vital poem inspired by the Mexican war was also by a Catholic pen, Theodore O'Hara's "Bivouac of the Dead." A monument to Father Ryan was erected in 1900

in Norfolk, the city of his birth, by the Daughters of the Confederacy.

The great fire of London, 1666, was started by Solomon Eagle, a deranged preacher who used to preach on the steps of St. Paul's. He was constantly talking of the doomed city, as he called London. In the Walker Art gallery, Liverpool, may be seen a magnificent painting of him with a fur robe around his middle and suspended by a strap from the left shoulder, while his right hand is held high in the act of denouncing the people. This painting is by Thomas Riley.

In explaining how Purcell, who produced such a ridiculous and malicious Life of Cardinal Manning yet got hold of his private papers, Ave Maria says Purcell had been half-hostile to the Cardinal and he was also in reduced circumstances; so when he appeared at the archbishop's house one day saying that he had been commissioned by a publisher to write Manning's Anglican life, the great-hearted prelate furnished him with a certain amount of material none of which, however, was confidential. Then Manning died, and Purcell "appeared before the executors of the Cardinal as his appointed biographer." In this way the private papers and the most sacred confidences of the great Archbishop passed into unfriendly hands to be used in the manner now familiar to the public. It was simply a case of literary outlawry, and the less said about it by Mr. Purcell's friends the better.

In October, 1900, it was fifty years ago since Cardinal Wiseman issued his pastoral announcing the restoration of the Catholic hierarchy in England. The storm which then broke showed how deep-seated were the prejudices of the British nation to the Pope and all things Roman. The golden jubilee of the Cardinal's pastoral finds England in another religious turmoil over Popery; this time, however,



RIGHT REVEREND DENIS M. BRADLEY, D.D.
Bishop of Manchester.

it is not Roman cardinals but respectable English parsons who seem bent on betraying the English people into the power of the Vatican. Half a century ago an angry mob in London threatened to tear down a Catholic chapel because it was surmounted by that hated symbol, the cross; to-day it is not always possible for an expert to distinguish between an Anglican conventicle and a Catholic church.—Ave Maria.

Just as Taine has revolutionized the history of the French Revolution by his analytico-critical method, so has Jansen that of the German people before and during the Reformation, and Pastor, the beginnings of modern papal history. So also has Dom Gasquet in his "Eve of the Reformation" demolished for England the same old calumny, namely that the Catholic clergy were so sunk in vice and ignorance at the time of the Reformation that the latter epoch may well be called a very sunburst of religious knowledge. The chief use that the reformers made of the newly invented printing press was to vilify the Church.

When the Prince of Wales, now Edward VII, visited the United States years ago, he was of course introduced to the leading belles of society here. At a grand ball in New York he asked Miss Sherman to waltz with him. "No," she said, "I cannot, my Church warns us against it." She was a lady of firm Christian character. Many ladies of weak Christian character, if asked by the Prince to do something their conscience condemned would say "Yes," but this lady whom we will call a Christian heroine, said "No." Jennie O'Neill Potter, a pet of Chicago society—a name known from St. Petersburg to Utah, waltzed with the Prince on that occasion, and in the fall of 1899 was found unconscious and lodged in a Chicago police court. One lady enjoys a character of honor for honoring her Church and guarding her virtue, the other obtains a record of infamy.

Regarding Spain it may be mentioned that seven of Rome's early celebrities were of Spanish birth; the two Senecas, father and son; Lucius Seneca, a minister of Nero's court; Lucian, writer; Martial, poet; Quintilian, rhetorician; and Prudentius, the Christian poet of the fifth century. Also, to mind recurs Rodrigo Diaz de Bivar and Bernardo del Carpio, famous patriots; Roderick, the last of the Gothic kings; Ferdinand and Isabella of discovery fame; Miguel Cervantes de Savedra, author of *Don Quixote*; and D. Jose de Laiza, known to fame as Figaro. Velasquez, the great Spanish painter, was one of the world's greatest artists and his famous pupil, Murillo, was also a noted artist.

Queen Mary, of England and Cardinal Pole died on the same day.

Mathew Cary, Philadelphia, issued in 1790 the first Catholic Bible printed in the United States.

At a time when the Jesuits were not allowed to return to Germany, two German priests were killed in China, and the indemnity required was two Chinese harbors.

Old students of Louvain and many others will be interested in Prof. Brants' history of the famous university, which, founded in the fifteenth century, was suppressed by the sans-culottes at the end of the eighteenth, was reorganized as a state university by King William in 1817, suppressed again by the revolutionists in 1830, and restored as a private Catholic university under the direction of the Belgian episcopate in 1834.—Ave Maria.

Pope Pius the seventh confronted the great Napoleon, and answered the mandate of the mighty conqueror with a decree of excommunication. Napoleon dragged the feeble old pontiff and cast him into prison. For seven years

Pope Pius VII was subjected to the indignities of Napoleon; for seven years the same Napoleon lived like a chained eagle on the rock of St. Helena, and when the news of the emperor's death reached Europe, the same brave old Pius VII offered up a solemn mass for the eternal repose of the soul of Napoleon.

St. Leo III. (A. D. 795—816) crowned Charlemagne Roman emperor, on Christmas Day, A. D., 800, at the tomb of St. Peter. The title of Roman emperor henceforth subsisted for 1,000 years. In virtue of it the emperor was Protector of the Church. Emperor and Pope mutually took the oath of fealty.—Dreher-Hammer.

According to the North American Notes and Queries, the first printing press in Canada was set up by Franklin in 1775, for the purpose of printing manifestos urging the Canadians to cast their lot with the United States as against England. The press was afterward removed to this country, but the vault in which it was set up is still shown to visitors. Speaking of Franklin, it seems he owned lands in Nova Scotia which, together with some books and personal papers, he bequeathed to his son, William, the loyalist governor of New Jersey. "The part he acted against me in the late war, which was of public notoriety," says Franklin's last will and testament, "will account for my leaving him, his son, no more of an estate he endeavored to deprive me of."

Rev. P. Huc, in his "Travels in Tartary, Thibet and China," says that there has been an instinct prompting religious peoples to make pilgrimages, ever since the world began. The Jews went up to Jerusalem, from all parts, several times a year. Pious pagans, in a remote antiquity, journeyed to Egypt, for initiation into the mysteries of Osiris. The Palmers in the Middle Ages set their faces towards the Holy Land. The Greek-orthodox Christians to-day,

have kissed away the stones—grooved, and hollowed them.—at the Holy-Places in Jerusalem. The French Lazarist Fathers, Iluc and Gabet, constantly met great caravans, they say, “during our travels in Asia, all of them profoundly impelled by sincere religious feeling.”

Mr. Charles H. Pearson, in his “National Life and Character” is among those who predict that the Chinese are to possess the earth. This he founds on their tremendous physical endurance. The Anglo-Saxon can only live in certain portions of the earth. The Chinese can live anywhere, all climates are alike to him. Hence, Mr. Pearson foresees the day “when the European observer will look’ around to see the globe girdled with a continuous zone, the black and yellow races, no longer too weak for aggression, or under tutelage, but independent, or practically so, in government, monopolizing the trade of their own regions and circumscribing the industry of Europeans.”

THE UNITED STATES A FERTILE FIELD FOR RELIGION.

One’s regret on hearing that new persecutions are devised against the Church in France is tempered by the reflection that missionary countries are nearly always the gainers by the persecution. Priests banished from France during the Revolution have left glorious memorials of their stay in this country; and the persecution of Catholic Ireland has yielded such superb advantages to the Church in many lands as to seem almost providential. In the same way we are reminded of the services rendered by the German Kulturkampf to the Church of America by the celebration of the twenty-fifth anniversary of the coming of the Franciscan Sisters of Perpetual Adoration to the United States. In 1875 six Sisters from the motherhouse in Olpe, Westphalia, desirous of carrying the work of their order into a country where there was no hampering Kulturkampf, accepted Bishop Dwenger’s invitation to open a hos-

pital in Lafayette, Indiana. Unknown and penniless, they arrived in a country the customs and language of which were strange to them; and to-day fourteen hospitals in cities wide apart have been established from the original house. The Sisters have also taken up the work of teaching with excellent results; and he would be a brave prophet who should set a limit to the development they shall have reached when the time comes to celebrate their Golden Jubilee in America.

To the interesting illustrations of the Ave Maria (12 Jan., 1901), may be added that of the Sisters of St. Francis, Dubuque who, also exiled by the May Laws, came to this diocese, and in 1900, celebrated the Silver Jubilee of their arrival. Of the original 29 only 18 survived for the Jubilee, but these 18 had the satisfaction of seeing a splendid orphanage and 58 parochial schools

FAITH NEED FEAR NOTHING FROM SCIENCE
TRULY KNOWN.

It is a favorite idea of Protestants and unbelievers that the Catholic Church would sooner or later have to give way to "science." But this idea is based on the erroneous assumption that revealed truth, which emanates from God, could ever be in contradiction with natural truth, which is no less based on God. It is clearly attested by history, not only that the Church gave throughout all the centuries her greatest support to secular sciences, but also that her condemnation of religious errors was of the greatest advantage to science. In this respect nothing has been changed under the pontificate of Leo XIII. He reviewed philosophical and theological studies on the broadest scale, showed a warm interest in natural science and all modern inventions, opened to historical research the treasures of the Vatican collections with greatest generosity and continually strove to support and raise the scientific and literary activity of Catholics. He never showed any aversion to or fear of science. Under the title of "The Intellectual Fu-

ture of Catholicism," a Protestant Englishman, W. H. Mallock, writing in "The Nineteenth Century," November, 1900, has carefully analyzed the imaginary antagonism between Church and science, and arrived at the following result:

"If the Christian religion holds its own in the face of secular knowledge, it is the Christian religion as embodied in the Church of Rome, and not in any form of Protestantism, that will survive in the intellectual contest."

Just "as Rome has absorbed Platonism in the Fourth Gospel, and in the doctrine of the Trinity, and has absorbed Aristotelianism in the doctrine of Christ's real presence in the Eucharist, so we may naturally expect that it will, in its theory of its own nature, absorb some day the main ideas of that evolutionary philosophy which many people imagined destined to accomplish its destruction."—*Stimmen aus Maria-Laach*.

THE FIRST BISHOP OF CHICAGO.

Rt. Rev. Wm. Quarter was first bishop of Chicago. He was born at Killurine, King's County, Ireland, Jan. 21, 1806. In his 16th year he passed a most satisfactory public examination and distinguished himself by his singular piety and exalted character, inasmuch as to gain the title of the "little bishop." About the time that his preparations to enter the College of Maynooth were completed, the Rev. Mr. McAuley of Franklin, Kings County, returned to Ireland from the United States, and spoke in glowing terms of the land beyond the sea and of the thousands who had left the Green Isle for the new world. Moved by the zeal that burned in his bosom to go and become a missionary in America, he went to the Rt. Rev. Dr. Doyle, his Bishop, and requested permission to go whither the voice of his Father in heaven called him. The good Bishop was sorry to part with such a promising subject, but seeing young Quarter's fixed resolve, and as it were called by heavenly influence, he gave the young student his exeat and his blessing. He then for the first time announced the fact to

his parents, who felt deeply the severing of the ties of love that bound him to them, but they could not stand between him and the service of the Divine Master. Before leaving his humble home on the green hillside he knelt by his mother's knee, where he had first lisped his infant prayers, to receive her parting blessing. She kissed his fair young brow and said to him: "My son, I have given you to God; go whithersoever He calls you; and may His and your mother's benediction ever attend you!"

He was consecrated 10 March, 1844, by Archbishop Hughes, N. Y. Bishop Quarter found only two priests doing duty in Chicago, Father De St. Palais (French) and Father Fischer (German.)

THE GREAT HERESIES OF THE FOURTH AND FIFTH CENTURIES.

From the beginning, beside the good seed of truth appeared the rank growth of heresy in the field of God's Church. It spread more rapidly after peace was established and the following three centuries were a time of religious strife. The Church during these times of trial defined her doctrine in councils. The principal heresies were:

1. The Donatists, founded by Donatus in Carthage. He affirmed that the validity of the sacraments depended on their minister. This sect spread principally over Africa. Its doctrine was condemned by the Council of Arles (A. D. 314.)

2. The Arians, founded by the priest Arius, of Alexandria. This heresy held Christ to be of a lesser divinity than His Father. Its doctrine gained adherence everywhere. Against it, the Council of Nice formulated its creed in the words, "Christ is God of God, true God of the true God, consubstantial with the Father."

St. Athanasius strenuously defended the faith against the Arians. He was bishop of Alexandria, and was exiled from his See four times, but finally returned and died in peace.

A certain Macedonius attacked the divinity of the Holy Ghost. He was condemned by the Council of Constantinople (A. D. 381.)

3. The Nestorians—The originator of this heresy was Nestorius, Patriarch of Constantinople. He denied to the Blessed Virgin Mary the title of Mother of God, affirming that she had brought forth merely a man in whom the divinity dwelled as in a temple. The Ecumenical Council of Ephesus (A. D. 431) excommunicated him, and declared that Christ, born of the Virgin Mary, is One and a Divine person.

The Ecumenical Council of Chalcedon (A. D. 451) declared against the Eutychians, who asserted that Christ was not true man: "Christ is God and man."

4. The Pelagians, founded by the monk Pelagius, declared that man was not infected by original sin, had no need of grace and was able to perform good works in virtue of his own power. They were refuted by St. Augustine. After their condemnation by Pope Innocent I., St. Augustine remarked: "Rome has spoken, the matter is decided."

According to the words of our Divine Savior, "It must needs be that scandals come" (Matt. xviii., 7), the Church gained thereby. These heresies caused the true faith to be defended and explained in a number of works which, to-day, are the sources and evidences of faith.—Drcher-Hemmer.

OF VARIED HISTORICAL INTEREST.

Wm. O'Brien, M. P. for Cork, has been prosecuted nine times for political offences.

Mathew Carey was the first Catholic editor in the United States. He issued "The American Museum," Philadelphia, in 1792.

At the funeral of King Humbert, Rome, Aug. 9, 1900, "The Iron Crown" which was carried behind the casket



RIGHT REVEREND JAMES EDWARD QUIGLEY, D.D.

Bishop of Buffalo.

is the celebrated "iron crown" of Lombardy, constructed of iron and gold for the King of the Lombards in 591. This is the crown which Napoleon Bonaparte first joined to that of France at Milan in 1805. It was used at the coronation of Charlemagne.

Michael G. Mulhall, the world's eminent statistician, died toward the end of 1900. He thus outlined his work: "The drawback in statistical science hitherto had been that each government and country worked apart. My task has been the study of international statistics, the comparison of country with country. The first who took up this branch of work was M. Block, about 1852, a Frenchman as you know. Then a student named Neumann-Spallart worked very successfully in the same lines. He died about 1888. His mantle had fallen on Jurascheck, a very good man, another Austrian, who is the author of a survey of the industries of mankind, "Uuber-sichten," etc. Two others should be mentioned in this sphere of statistical investigation. Meyr, now retired, who was official statistician to the Bavarian government, and Herr Engel, who was the official statistician to the king of Prussia. * * * There were in all but four, or perhaps only three, others of us who labored in this province of statistics: Levasseur, Jaures and myself. Levasseur does very good work."

"The Eve of the Reformation," by Frances Aidan Gasquet, D. D., O. S. B., published by G. P. Putnam's Sons, New York. The student of English history and of church history is constantly bumping up against assertions gravely made and boldly reiterated that the defection of Henry VIII. and the English people from the See of Peter, was not a sudden rebellion following the Pope's refusal to grant a divorce to the king, but that it was inevitable from various causes at work long before Henry VIII. came to the throne. The stagnation of intellectual life, demoralization of the clergy, national unrest under the con-

stant interference of the Pope even in temporal affairs is mentioned as some of the remote causes. Sir Thomas More, Erasmus, Colet, and others like them are quoted as "forerunners of the Reformation." To the credit (or discredit) of the revival of letters in England which followed close on the heels of and was a consequence of the great Italian Renaissance is laid the immediate cause, and the sins of Henry VIII. and Elizabeth are quite private affairs of their own. Father Gasquet's work comes nobly to the aid of the honest, earnest student of English church history and clears away all misunderstandings and doubts. He rescues (for the thousandth time) the names of Sir Thomas More and Erasmus from any comradeship with Martin Luther—English literature from any connection with English rebellion against the Church. The chapters on the English revival of letters are new and delightful reading to students of literature. Erasmus gets a thorough overhauling in a long chapter, and the quotations from historians of all shades ought to set at rest forever all doubts as to the standing of that famous scholar. The dutiful attitude of the nation to the Papal authority—the intellectual and commercial prosperity of England under Catholic sovereignty and other phases of English history prior to the "reformation" are fully and clearly treated.

Charles F. Lummis, an authority on Spanish-American history, says: "By 1543 the Spanish priests had industrial schools for Indians in Mexico. Think of it!" And he cites the words of Benavides from a book published in 1630 (of which there are only four copies extant), to the effect that "these Indians are well instructed in the arts, reading and writing, etc., this result being due, as Benavides records, to the "great industry of the religious who converted them."

Speaking of the benefit of religious pictures to instruct and interest, Dr. Shahan says: "What modern journalism does for the artist of the twentieth century, that was done

in the olden times by churchmen, who have ever looked on the illumined page, the decorated book, the ecstasied saint, the patient martyr as true 'helps' to religion. King Ethelbert beheld and was touched by the picture of Christ that Augustine bore at the head of his procession of monks that famous day in Kent. And we are told that the rude Bulgarian kings were first moved by a picture of the Last Judgment."

In the *Messenger of the Sacred Heart* (May, 1900) was a refutation by Father Algue, S. J., of the false statements made by Bishop Potter of New York, relative to the Philippine friars. And the July, 1900, issue contained a refutation by Father Sherman, S. J., of false charges made by Bishop Whipple of Minnesota. It's strange that these zealous bishops go so far to fish out a crime, while right at home are clergymen of their own denomination—Dr. Newton, Dr. Briggs, etc.—guilty of heresy, infidelity, knocking the Bible into a cocked hat, and they are allowed to continue on their pedestal of crime.

Says Father Bridgett, C. SS. R., in speaking of England's devotion to Our Lady in olden times.

Hallam tells us that "persecution is the deadly original sin of the Reformed churches; that which cools every honest man's zeal for their cause, in proportion as his reading becomes more extensive." And Miss Strickland says, "It is a lamentable trait in human nature that there was not a sect established at the 'Reformation' that did not own as part of their religious duty the horrible necessity of destroying some of their fellow creatures—mostly by burning—on account of what they severally termed heretical tenets."

Among the treasures of the Connecticut State library is a black-letter Latin dictionary of the year 1477. This book is one of the many proofs that the reproaches heaped upon

the monks of the Middle Ages for alleged ignorance and idleness are undeserved. A brief eulogy of their unselfish lives is to be found in Longfellow's "Hyperion." The gentle poet was too just and too scholarly to join in such reproaches. "In an age when books were few," writes Longfellow—"so few, so precious, that they were often chained to their oaken shelves with iron chains, like galley-slaves to their benches—these men, with their laborious hands, copied upon parchment all the lore of the past, and transmitted it to us. Perhaps it is not too much to say that but for these monks not one line of the classics would have reached our day." Longfellow says further that the vast folios of St. Thomas of Aquin are sufficient to redeem all monasticism from the reproach of idleness.—Ave Maria.

Dr. Milman tells us, in his History of the Jews, that while the chancellor and the whole body of the university (of Oxford) were in solemn procession to the relics of St. Frideswide, they were horror-stricken by beholding a Jew rush forth, seize the cross which was borne before them, dash it to the ground, and trample upon it with the most furious contempt. The offender seems to have made his escape in the tumult, but his brethren suffered for his crime. Prince Edward was then at Oxford, and by the royal decree the Jews were imprisoned, and forced, notwithstanding much artful delay on their part, to erect a beautiful cross of white marble, with an image of the Virgin and Child, gilt all over, in the area of Merton College, and to present to the proctors another cross of silver, to be borne in all future processions of the university.

When Pasteur's monumental work, "History of the German People," at the close of the middle ages first appeared it created consternation in Protestant Germany. It left not a vestige of respectability on the character of the great reformer, Martin Luther. The Emperor endeavored to restrict the sale of the history and offered a prize for a work

to counteract its effects, while on the other hand, the Pope presented the writer with a Cardinal's hat. Though appreciated, the hat was not accepted, nor was anything attempted in Germany to combat the effect the work had produced. In fact, he had left his adversaries nothing to say.—*Messenger of Sacred Heart.*

St. Peter Celestine relates that in a certain town of the kingdom of Hungary was a virgin of the utmost simplicity, but very devout to God and to Mary. She knew no other prayer but half of the Angelic Salutation, viz.: "Hail, Mary, full of grace, the Lord is with thee." But as she used to repeat these words continually and more devoutly, a ray of sunshine was seen all over her head at all times and wherever she was. When the bishop heard of this, he taught her the rest of the words, viz. "Blessed are thou amongst women," etc. But when the maiden frequently repeated these words every day, the ray of sunshine left her. The bishop was greatly astonished, and prayed our Lord to show him what this meant; to whom the Lord made answer: "Where divine grace abounds human teaching is superfluous." Then the bishop forbade the maiden to say in the future any other words than those to which she had first been accustomed by the inspiration of divine grace; and doing this she recovered the former favour.—*Our Lady's Dowry.*

Matthew Paris relates the following history, which illustrates the devotion on which I am writing: "In the year 1225, Count William of Salisbury, who had fought beyond the seas, entered ship to return to England. After having tossed about for many days and nights, when all despaired of life, he cast into the waves his precious rings and gold and silver and rich dresses, that he might pass into his heavenly country as poor as he had entered his earthly country. And when all seemed desperate, a large taper shiuing brilliantly was beheld by all at the top of the mast,

and a most beautiful Lady standing beside it protected the light from wind and rain. At this they all took courage; but while the rest did not understand what the vision portended, Count William assigned the grace to the Blessed Virgin Mary; for from the day when he first put on the military belt he had maintained a taper before the altar of the Blessed Mother of God, that it might burn continually at the Mass which every day is sung together with the canonical hours in honour of the Blessed Virgin. Next day they were driven on an island, and after some time reached England."

St. Sylvester, A. D., 314-335, received from his friend, the Emperor Constantine, the territory which later developed into the Patrimony of the Church, or the Papal States.

St. Sylvester is buried in the catacombs of St. Priscilla. Amongst other gifts Constantine presented this pope with the Lateran palace, which thenceforward was, for 1,200 years, the residence of the popes.

St. Leo the Great (A. D. 440-461)—When the Huns invaded the Western empire, Pope Leo met King Attila, and persuaded him to leave Italy. Of the Vandal King Genseric who sacked Rome, he demanded that he spare the churches. Leo confirmed the decrees of the Council of Chalcedon. The beautiful sentiments contained in the writings of this pope are even to-day a source of instruction and edification.

The early Christian Church had terrible trials. The first three centuries she endured persecution from the Pagans, and the following two centuries she was torn by heresies in her own ranks.

The Franks settled in part on the banks of the Rhine, in part they spread over Gaul. The king, Chlodowig, founded

a great Frankish empire in the latter country. After the battle of Zupich (A. D. 496) the Allemanni, of Suabia and Alsace, were merged into it. At the instance of his queen, Clotilda, Chlodowig received baptism. His example was followed by about 3,000 nobles.

"Bow your head, proud king," said St. Remigius at Chlodowig's baptism in Rheims, "and burn what thou hast adored, and adore what thou hast burned. "The Allemanni cast off their idols after the battle of Zulpich.—Dreher-Hammer.

"One of the most interesting ecclesiastical relics in the world," is the Tablet's description of the Church of Sta. Maria Liberatrice, the site which has been excavated in Rome. It is probably the oldest church dedicated to Mary in the Eternal City. Fragments of an inscription of the eighth century, in which the building is described as *antiqua*, were discovered on Christmas eve. Think of it—old in the eighth century!

Long years ago, in Maynooth College, Professor Murray, the saintly author of the great (perhaps the greatest) work on the Church used to say that the texts, "Thou art Peter, and upon this rock I will build my church; and I will give to thee the keys of the kingdom of heaven, Feed My lambs, feed my sheep," proved conclusively, to his mind, every dogma connected with the Church.

Henry Benedict Stuart, the Cardinal Duke of York, was the last direct descendant of the unfortunate house of Stuart. His life is full of interest on account of the eventful years in which it was passed, and the historic personages with whom he was closely associated. Cardinal York was a man of singular goodness and simplicity of character; not the "dull, bigoted man" he has been represented. He was too loyal to Clement XIV. to escape the undeserved censure which has been heaped upon the great pope.

The 25th day of October marked the fifth centenary of the death of Chaucer, and the occasion was celebrated by the exhibition of all the Chauceriana of London. Among these is a copy of the "Canterbury Tales," with marginal notes believed to have been made by the poet. Wycliffe, by the way, was a contemporary of Chaucer, and is supposed to have influenced the poet's point of view. It is certain that Chaucer was not a Wycliffite,—indeed it is not certain that Wycliffe himself was so pronounced a one as most persons suppose. The late Marquis of Bute, for instance, who was a very learned as well as a very orthodox Catholic says of him: "As to Wyclif, he no doubt fell into errors; but I believe that he intended and believed himself to be a perfectly orthodox and devout Catholic priest, and that he was very little more of a Protestant than you or I."—Archland.

The Countess of Courson relates that Queen Catherine of Arragon thought that Reginald Pole (afterward Cardinal), would be a suitable suitor for Princess Mary, her daughter, who ascended the throne twenty years later. Mary was ten years younger than her handsome cousin, for whom she manifested a childish affection. It might have developed into a warmer feeling had her mother's matrimonial projects been suffered to take a definite shape; but the fair fabric was overthrown by the King's despotic violence. He had by this time resolved to obtain, at any cost, a divorce from his blameless wife, and he was eager to gain Reginald Pole to his cause. A stormy interview took place between the two men in the Gallery of Whitehall—Henry urging his point with an obstinacy that failed to conquer his young cousin's uncompromising resistance. When Reginald ventured to plead for the helpless queen, the king's anger burst forth and his hand sought the hilt of his dagger; but neither his threats nor his promises could bend the noble spirit of one who had inherited the fearlessness of his royal ancestors. Finding, however, that he was un-



Rt. Rev. R. Phelan D. D., Bishop of Pittsburg, Pa.

able to serve the queen. Reginald returned to Italy, where he took holy orders and eventually received the cardinal's hat.—Ave Maria.

A VATICAN LIBRARY FIND.

Sir Benjamin Stone, president of the National Photographic Record Association has unearthed in the Vatican library, among the documents relating to English history, an autograph love letter from King Henry VIII. to the unfortunate Anne Boleyn.

The epistle, which is written in French, is in the approved style of a lovesick swain, and is signed with a drawing representing a heart.

THE OLDEST CHURCH IN AMERICA.

Brother Botolph, president of St. Michael's College, Santa Fe, New Mexico, in speaking of the chapel of San Miguel at Santa Fe, of which he has charge, said that it is the oldest Catholic church in America. It is supposed to have been built by Spanish missionaries in 1580, but in 1680, with all the rest of the main buildings of the city, it was burned by the Indians. The chapel was rebuilt in 1710, and the greater part of it still remains as it was originally built, except the tower, which has undergone some changes. The date of erection is carved on a beam of the roof and can still be seen.

BLAND AND HIS CATHOLIC WIFE.

In his eulogy of the late Congressman Richard P. Bland of Missouri, Senator Vest said in the United States senate, in reference to a well-known incident in the silver champion's life:

'How true and loyal he was to wife and children was shown in an incident of the preliminary canvass of the nomination in Chicago in 1896, when the bigots and the fanatics and slimy demagogues assailed him because his wife was a Roman Catholic, and was educating her children in

that communion. His answer touched the heart of manhood throughout the world.

“‘Yes,’ he said, ‘my wife is a Roman Catholic and I am a Protestant, and shall live and die one; but my great regret is that I am not half such a Christian as the woman who bears my name and is the mother of my children.’”

AN AGE OF GREAT CHURCHMEN.

The age of Ambrose was an age of intellectual giants. St. John Chrysostom, St. Basil, St. Gregory of Nazianzen, St. Jerome and St. Augustine were his contemporaries. In no other age of the Church do we find such a galaxy of glorious names.

A singular fact in connection with the lives of the afore-said Fathers, is that none of them in youth seems to have been intended for the ecclesiastical state. Each of them, without exception, had fitted himself to be a rhetorician or an orator, as the lawyers of the day were called. They studied under pagan masters, and the eminent service they rendered to the cause of Christianity is a high testimony to the intellectual culture of the closing hours of Roman civilization. Another fortunate circumstance in connection with the Fathers already mentioned is the care with which their works and the narratives of their lives have been handed down to posterity. The materials at hand for a correct and accurate biography of St. Ambrose or St. Augustine are much more abundant than for the saints and great men of a much later period.—Church Progress.

FATHER DAMIEN.

This illustrious priest was born at Tremeloo, in Belgium, January 3, 1840. He was a poor shepherd boy who tended to the flocks on the plains of Belgium and was known by the name of “the little shepherd.” His life was somewhat similar to that of the little peasant girl of Domremy, Joan d’ Arc. He was very pious in his youth, and many times a

day one might see him on his knees in an attitude of prayer.

A notable incident in the life of this great martyr is this: The pious people of his native village were celebrating the holy feast of Whitsuntide. During the festivities the little shepherd boy was missed, and when his parents searched the crowded village streets they found no trace of him. A relative who had noticed the great piety of the child, went to seek him in the church, where he was found, kneeling alone, rapt in prayer. His soul and mind were turned heavenward, as flowers turn to the sun. As he grew to manhood his faith and love for his Divine Redeemer became more ardent, and his greatest desire was to follow in the footsteps of his Lord.

TRIUMPHS AND TRIALS OF PIUS IX.

The vacillating, double-dealing policy of Napoleon III, while it added to the misfortunes of the Sovereign Pontiff, in a providential manner provided time for the accomplishment of those great acts by which Pius IX's reign will forever hold a memorable place in the annals of the Papacy. After the Revolution of 1848 came the definition of the dogma of the Immaculate Conception. After the defeat of Castelfidardo in 1860, followed the publication of that wonderful Syllabus of Modern Errors. After the bright little victory of Mentana in 1867, came the gathering of the Vatican Council. The triumphs and the trials of Pius IX. combined in a marvelous way to make the Pope known and loved by every true Catholic throughout the world. Never was devotion to the Holy See so brought home to every Catholic hearth. And the very instruments of whose invention the nineteenth century may be justly proud—steamers, railways, telegraphs, steam-printing machines, and the camera—helped to make the Sovereign Pontiff a living reality to dwellers in the uttermost parts of the world.—W. C. Robinson in *Ave Maria*.

A JESUIT RULING CHINA.

"An interesting incident showing the prestige of the Catholic missionaries in China in the second half of the long reign of Kang Hi, is related in a letter by the French Jesuit, Father Jartoux. A famine, resulting from an inundation, was during this year devastating the province of Shantung. The mandarins were unable to cope with the evil. A number of them were punished and many others fell into disgrace. It was then that the emperor summoned the missionaries to his presence. He informed them that it was their co-operation alone that he desired in combating the dreadful scourge. He placed some thousands of taels in their hands and requested them to go forth and take measures for the relief of the suffering. It is a charming picture that the missionary draws of the troops of starving Chinese flocking to the Catholic priests with the confidence of obtaining relief; of the method of the latter in cooking and apportioning in the various districts the huge quantities of rice and herbs necessary to satisfy the urgent needs, and of their carrying out the whole arrangements with a discipline and order as perfect as if a highly trained European army were concerned. This was in the year 1704, more than a century before the first Protestant missionary set foot in China.—Catholic World Magazine.

HONOR TO WHOM HONOR IS DUE.

A pavilion at the Paris Exposition in 1900, was fitted up for the display of work done on the various Catholic missions. Scenes in the daily life of missionaries were enacted, and notable episodes in the history of the missions represented with accuracy of detail. A corner in the pavilion was devoted to Father Jean le Vacher, shot for the faith in Algiers, in the 17th century. He was a Lazarist priest, and touched the times of St. Vincent de Paul, the founder of that Congregation. What interest St. Vincent himself took in this hard and dangerous mission is evident from the fact that in his own lifetime he freed from Mussulman cruelty,

at an expense of much labor and large sums of money, as many as 1,200 Christian captives. Father Vacher, whilst engaged in the same work of mercy, was seized in an uprising against the Christians, and cruelly blown from a cannon's mouth. At his execution, he was offered a turban and told that he could purchase liberty by renouncing the faith. His heroic answer is worthier of earlier and bloodier times in the Church. "Keep your turban," he said, "and may it perish with you. I am a Christian, and, priest as I am, have no fear of death. I abominate the law of Mahomet, and I recognize only one true religion—that of the Apostles and Rome. I here make open profession of the same, and in its defense I stand ready to pour out the last drop of my blood."

RED FRIARS.

Nearly all Catholics have heard of the Red Mass, but we fear that a good many of them have never been aware of the existence of the Red Friars. Father Richard A. O'Gorman of the Austin Friars, Hythe, Kent, has devoted many years to collecting the records of the forty establishments of his order, that of the Austin Friars, which flourished in England in "reformation" days, and tells us through the columns of *The Church Times*, whose correspondents have been discussing the subject, that the Red Friars were Trinitarians pure and simple. They were generally known in England as Red or Maturin Friars, partly from the color of the cross they wore upon their habit, and partly from the fact that they possessed a famous foundation in Paris built near the chapel of St. Maturin.

At the date of the Dissolution the Red Friars possessed eleven houses in England, five in Scotland, and one—that of Adare, Co. Limerick—in Ireland. They followed the rule of St. Augustine. Quite distinct from these were the Crutched or Cross Friars, who appeared in England in 1244. Father O'Gorman regrets that at the present day ignorance and indifference prevail amongst Anglicans and Catholics

as to the different orders of friars who accomplished a great work in the interest of England centuries ago. Some idea of the extent of their labor may be gathered from Mr. Stephenson's recently-published *Life of Robert Grosseteste*, bishop of Lincoln, a work of great interest and erudition. Catholics should earnestly strive to free themselves from this reproach.

EARLY PAPAL BULLS.

The pre-Columbian discovery of America is a subject invested with a peculiar charm, and the imagination is constantly employed upon the theme. Now it is the Phenician crossing the Atlantic, and now the Chinese or Japanese approaching on the shores of the Pacific. Man originated on the Eastern Continent, and probably came hither by way of the Behring Strait. Whatever may be said on the claims of others, no one of intelligence can now dispute the fact that the Northmen were pre-American discoverers.

The Icelanders, led by Eric the Red, entered Greenland in A. D., 983, and in A. D. 985 his son Leif introduced Christianity. This, however, was the re-introduction of Catholic religion, as the bull of Pope Gregory of A. D. 835 alludes to Greenland as then forming part of the Catholic missionary field, while the Christophessen carried back the European occupation to A. D. 770. By some the Bull of Gregory IV. was supposed to be a forgery, for the reason that to 983 has often been assigned the first occupation of Greenland; but the Bull of Nicholas V., A. D. 1448, now in the Vatican archives, declares that the Catholic faith was introduced into Greenland 600 years before, which carried that event back to A. D. 848.

Proof can be given that in the pre-Columbian age European civilization was represented in the lands lying west of Iceland: that the Catholic Church was active for several centuries in Greenland, where a succession of Bishops governed the Church, and that the Church was represented on the mainland of America, and especially in New England.

by the missionary, where it is highly probable that tithes were collected for the Crusades, as in Greenland.—Dr. De Costa.

ARCHBISHOP HUGHES NOT A SLAVERY MAN.

Archbishop Hughes was not an apologist for slavery. Any doubts on the subject will be dispelled after reading the following from Lincoln's Secretary of State:

War Department of State,
Washington, D. C., Jan. 13, 1864.

To the Very Rev. Wm. Starr, Administrator of the Diocese of New York:

Very Rev. and Dear Sir—The President of the United States has put into my hands the invitation to the funeral obsequies of the late Archbishop Hughes, with which he was favored by you. While it was impossible for him to accept the invitation, he has, nevertheless, earnestly desired to find some practical mode of manifesting the sorrow with which he received intelligence of that distinguished prelate's demise, and his sympathy with his countrymen and with the religious communion over which the deceased presided, in their great bereavement. I have, therefore, on his behalf, to request that you will make known in such manner as will seem to you most appropriate that, having formed the Archbishop's acquaintance in the earliest days of our country's present troubles, his counsel and advice was gladly sought and continually received by the government on those points which his position enabled him better than others to consider. At a conjuncture of deep interest to this country, the Archbishop, associated with others, went abroad and did the nation a service there, with all the loyalty, fidelity and practical wisdom which, on many other occasions, illustrated his great ability for administration. Humbly hoping that the loss which the Church and State have sustained in the removal of the head of your Archdiocese may through the blessing of God be repaired, so that what has been an unspeakable gain to him

may not be a permanent cause of sorrow to them, I have the honor to be, respectfully,

Your Obedient Servant,

WILLIAM H. SEWARD.

THE LONGEVITY OF THE POPES.

The Archpriest Pietro Piacenza, missionary apostolic, has taken the occasion of an article in the "Palestra del Clero" on the longevity of the popes, to supply on this subject a series of interesting facts, the outcome of his studies and researches.

His Holiness Leo XIII. was born on March 2, 1810, and was elected pope on February 20, 1878; thus, on October 18, 1899, he had reached the age of 89 years, 7 months and 16 days, and 21 years, 7 months and 28 days of Pontificate.

Now the following is the place he occupies in the order of the longest-lived popes:

1. St. Agatho, died in 682, aged 107 years.
2. Gregory IX., died in 1241, aged 99.
3. Celestine III., died in 1198, aged 92.
4. Gregory XII., died in 1471, aged 91.
5. John XXII., died in 1334, aged 90.
6. Leo XIII., on October 18, 1899, counts 89 years, 7 months and 16 days.

It may be noted here that Pius IX., whose days seemed very long, died in 1878 at the age of 85 years, 8 months and 24 days.

Proceeding in this study the author finds that three popes lived to the age of 83; five to 81; five to 80; two to 78; one to 77; one to 76; one to 74; and four to 70 years of age. The others lived from 50 to 70 years.

With regard to duration of pontificate Leo XIII. has gained a high position. The longest reigns are:

1. St. Peter, who from A. D. 33 to 68 reigned 34 years and 6 months.
2. Pius IX. (1846-1878) reigned 31 years, 7 months and 22 days.



Rt. Rev. Michael Tierney, D. D., Hartford, Conn.

3. Pius VI. (1775-1799) reigned 24 years, 7 months and 14 days.
4. Adrian I. (771-795) reigned 23 years, 10 months and 17 days.
5. Pius VII. (1800-1823) reigned 23 years, 5 months and 6 days.
6. Alexander XIII. (1151-1181) reigned 21 years, 11 months and 23 days.
7. St.-Silvestro I. (314-335) reigned 21 years, 10 months and 27 days.
8. Leo XIII. up to October 18, had reigned 22 years, 7 months and 28 days.

A COLONY WITHOUT PAPISTS.

The country from '100 miles west of Pennsylvania, to 100 miles west of the Mississippi,' is a well filled Catholic region to-day. Below is a report of a project to attempt a settlement from which they should be excluded. The account is taken from *The Remembrancer; or Impartial Repository of Public Events*. Part III, for the year 1776. London, J. Almon. Page 131, etc.

"Scheme for the settlement of a new colony to the westward of Pennsylvania, for the enlargement of his Majesty's dominions in America, for the further promotion of the Christian religion among the Indian natives and the more effective securing them in his Majesty's alliance."

Projected by Sam. Hazard, who in a letter dated July 14, 1756, to Hon. Thos. Pownal, said, "I have now between 4,000 and 5,000 persons able to bear arms engaged to go and settle in the proposed colony, if the scheme goes on and can easily procure more than double that number; among those already engaged are 15 ministers."

The colony was to begin 100 miles west of Pennsylvania to 100 miles west of the Mississippi—Land was to be given to all over 14 years—at least 12 ministers were to go—"No member of the Church of Rome" shall be able to hold any lands or real estate in the Province nor be allowed to be

owners of, or have any arms or ammunition in their possession on any pretence whatsoever, nor shall any Mass house or Polish Chapels be allowed in the province."—*American Catholic Historical Researches.*

LESSON OF SPAIN'S DECADENCE.

In reply to the statement that the decaying condition of Spain is due to the influence of the Catholic hierarchy, and that all the present trouble came from that, Cardinal Moran, of Sydney, said: "As a matter of fact, the decay of that wonderful power of Spain dates from the decline of its religious spirit. The height of Spain's glory was in the days of Charles V., when it was the most Catholic power in the world, but from the year 1700 up to the present, internal dissension and warring against the Church may be said to have been the distinctive feature of Spanish government. Whatever decay there is in Spain must be assigned to these political dissensions, and to constant combat against the Catholic Church. For instance all the Church property throughout Spain has been confiscated by different political parties about half a dozen times since the year 1700. About the middle of the last century a special war was directed against the religious bodies, when the Jesuits were all thrown into prison and their property seized by the government. As late as the year 1834 all the Catholic schools and seminaries were suppressed, and out of a hierarchy of 60 bishops about 50 were expelled from their sees and sent into banishment, while every penny of property belonging to the Church throughout Spain was appropriated for government purposes. That does not seem to indicate that the government of Spain is controlled by the Catholic hierarchy. To account for that spirit of hostility to the Church in the government of Spain one has only to look to the Bourbon dynasty which occupied the Spanish throne in 1700. With this French influence in Spain the irreligious principles of the French court gained the mastery. The teachings of Voltaire guided for fifty years the policy of the Spanish govern-

ment. Hence, though the people were intensely Catholic, and most fervent and devout in their Catholic exercises the government was in open hostility to the Church." Spain has been undergoing a systematic robbery for years. Whenever appropriations which would be for the betterment of the people have been made, the money, instead of being used for the purposes intended, has been pocketed by the unscrupulous God-denying politicians. With such men at the head of a government, is it any wonder that the throne would totter?

ABOUT PERSONS OF VARIOUS CREEDS.

The first English sovereign to usurp the title of King of Ireland was the infamous Henry VIII. From the time of the Anglo-Norman invasion in 1177 to 1542 the English kings assumed the title of "Lord of Ireland."

Historian Roosevelt concludes his study of Oliver Cromwell in Scribner's by expressing a hope that the time is near when justice will be done to the Protector. There is no danger but that justice was done to him nearly 250 years ago, when he went to answer before the Court of Last Resort.—Pilot.

According to the North American Notes and Queries, the first white child born on the American continent—excluding Greenland, of course—was Snorro, son of Thorfinn, Karlsefini, who first saw light in the year 1006, in Vinland, wherever that was. Thorwaldsen the sculptor was a descendant of Snorro.

Gen. Baden-Powell, who broke all British siege records, including Lucknow, India, by holding Mafeking, South Africa, was known to his fellow students at Charter House, England, by the nickname of Bathing Towel.

Amusing stories are told of the extreme absent-mindedness of John Mason Neale, the distinguished Anglican clergyman, contemporary of Pusey and Keble, as for instance, his buying a ticket to Liverpool when due to preach a special sermon at Manchester.

It has happened but once in the history of the nation, and it may not happen again, that both father and son are given the high honor of presiding over the affairs of the nation. John Adams was the second president, and John Quincy Adams, his son, the sixth President of the United States. And only once have grandfather and grandson served in this office. William Henry Harrison was the ninth president and Benjamin Harrison, his grandson, the twenty-third President.

In the Boer war 1899-1901, the papers were poking fun at Britain owing to her reverses early in the war. One, *The Western Watchman*, said that "England was always invincible on the water. Buller has crossed and recrossed the Tugela five times, and seems more at home in the middle of the stream than on either side."

The American Catholic Historical Researches quotes the following lines from a letter written in 1855 by George W. P. Custis, the adopted son of Washington, in answer to a query from the late Rev. Charles R. White, D. D.:

"You are pleased to ask me whether the late Dr. Carroll was an intimate acquaintance of Washington. He was more, sir. From his exalted worth as a minister of God, his stainless character as a man, and, above all, his distinguished services as a patriot, Dr. Carroll stood high, very high, in the esteem and affection of the *Pater Patriæ*."

About the commencement of the new century the abbé of La Trappe, of Sept-Fons, was preaching a charity sermon in the Church of St. Eugene in Paris. The poor for whom he

was soliciting charity were the Trappists of Palestine, whose convent is gradually becoming dilapidated. In the course of his sermon, he said: "Recently the German Emperor wrote to our superior-general, saying: "We hear that the buildings of La Trappe Francais in the Holy Land are becoming a heap of ruins, and that the French government will do nothing for your Brothers. Replace the French Trappists by German Trappists, and the Imperial Government will itself look after the necessary repairs of the buildings, supply your monastery with funds and protect you." Our superior-general replied: "In this case I will not assemble my chapter. As an old soldier who fought in the war of 1870, I reply in the name of my associates: "The monastery of La Trappe in Palestine accepts with resignation its poverty, and with pride it will to the last remain French."

Many touching anecdotes are told in the artistic circles of London and Paris concerning Gustave Dore, the eminent painter, and his mother. Madame Dore was, it appears, a plain, quiet woman, who did not shine in society; but she had a keen sympathy with her famous son, and showed infinite tact in dealing with him. After her husband's death she lived with Gustave. He never married because, he said, he "always compared all women with his mother, and they fell short of her." She made herself his companion in every way; studied art that she might understand his work; read the books and newspapers that he liked, and made his friends her friends. When he was tired he would jump up from his work and call to her, and they would take long rambles often through the rain or night. "My mother is the best comrade I have!"

So strong was this comradeship between them that when she died Dore insisted that she had not left him; that she was still in the house, and unseen by others, bore him company.

He remained but a few years after her, and his belief in

her presence strengthened as he drew nearer the end. There was no morbid grief at her loss. She was always there, cheerful and loving, his best friend and comrade.

Cromwell was a monster who is honored by a certain class of Protestants because he was as great a bigot as the world ever produced.

Socrates, when building for himself a house at Athens heard somebody remark upon the smallness of the design. "It will be large enough," he said "when filled with real friends."

The Anglican minister Malthus, and the Protestant philosopher, John Stuart Mill, dared to say, that "we cannot hope for any progress in morality until we consider large families with the same contempt with which we regard drunkenness or any other corporal excess."

Among the many stories told lately in connection with the late Duke of Argyll the following seems to have escaped repetition. A distinguished officer of the army called on the Duke at Inverary Castle, and was told by the servant that he was not at home. "Where is he?" asked the officer. "He's awa', awa'," was Donald's hesitating reply; "awa', washing himself." The Duke was at a seaside watering place.

The Andre monument erected to the Spy of the Revolution by Cyrus W. Field, bore on it the inscription written by Arthur Stanley, the Protestant dean of Westminster, which declared England and America "one in thought, language, and religion." The monument was unveiled October, 1879, and in April 1882 it was blown up with nitroglycerine. Restored in 1885, it was dynamited a month later. In 1900 the ruins were sold for taxes.

David Rice Atchison was President for a day. He was senator for Missouri when James K. Polk's term as president expired on Sunday, March 4, 1849. This day was Sunday. Gen. Zachary Taylor, out of religious scruples, put off the inauguration till Monday. As the vice-president stepped out of office with the president, the right of authority was in the hands of the president pro tem of the Senate.

That great master of fiction. Thackeray, writes in one of his most attractive books of the varied charms of Rome. The writer speaks chiefly of the English dwellers in the Eternal City. They have a library, he says, where the various meets for the week are placarded: "on such a day the Vatican galleries are open; the next is the feast of Saint so and so; on Wednesday there will be music and Vespers at the Sistine Chapel," and so on. "In a word," he concludes, "the ancient city of the Caesars, the august fanes of the Popes, with their splendor and ceremony, are all mapped out and arranged for English diversion, and all run in a crowd to High Mass at St. Peter's, or to the illumination on Easter-Day."

The Battle of Sabine Pass, on Sept. 8, 1863, in which forty Confederate soldiers repulsed part of a fleet and army, capturing two warships and 350 men, and disabling another ship was one of the most remarkable victories in the history of the world.

The Union forces were a part of General Banks' expedition, and consisted of 4,000 men in the naval steamers Clifton, Sachem, Arizona and Granite City. The whole expedition numbered about 15,000.

The fort on Sabine Pass was defended by a company of the Davis Guards, an Irish organization, under the command of Col. Dick Dowling. Not even the Boers have equalled the wonderful exploit of forty men repelling a whole army and capturing nine times their own number of the enemy.

An English Protestant minister, while lecturing recently upon "The Story of the Pilgrim Fathers," pulled down another pillar of Protestantism by exposing the true character of Elizabeth, miscalled the "Virgin Queen." He said of her: "She was the greatest liar in Europe. A lie to her was a mere intellectual means of escaping from a difficulty. She always lied, and the rags and tatters of her reputation as a woman were torn in pieces when Hume was allowed access to original documents and letters written by her to lovers and to other people." Elizabeth came rightly by her personal traits. She was the daughter of the licentious monarch whose crimes against truth and morality constitute the blackest page in English history.

Lord Odo Russell, while calling once upon Prince Bismarck, asked him how he managed to get rid of that class of importunate visitors whom he could not well refuse to see. "Oh," replied the Chancellor, "I have a pretty simple method. My wife knows them pretty well, and when she sees that they are with me she generally contrives to come in and call me away upon some pretext or other." He had scarcely finished speaking when the Princess put her head in at the door and said: "Otto, you must come and take your medicine; you ought to have had it ten minutes ago." Lord Odo Russell instantly left.

Julius Caesar, to whom the shouts and din and clang of battle were but as sweetest music, was mortally afraid of thunder, and always wanted to get underground to escape the dreadful noise.

Lieutenant Hobson, tossing on his bed of fever at the Presbyterian hospital, was remembered by his defeated foe, Admiral Cervera, of Spain. The aged admiral wired as follows: "I am greatly afflicted to learn of the valiant Hobson's unhealthy state. I pray that God may restore him to



Rt. Rev. John M. Farley, D. D., Auxiliary Bishop of New York.

health, or if he dies that He will receive him in His presence." So much for Cervera's chivalry.

Frederick the Great received Voltaire with open arms at his court, and the French infidel taught the German fashionable society to sneer at everything great and holy in a fashionable way. Even the old German vernacular was superseded in fashionable circles by the French language.

A unique ceremony at Berlin in April, 1900, was the taking of the oath of obedience to the King by the Crown Prince of Germany on the occasion of his "coming of age." In the Royal Chapel, in the presence of the royal personages of the German Empire, the young prince swore to be "always obedient and faithful to the King at any place until death."

Kosciusko, the famous Polish patriot, took part in the War of the Revolution. It was he who planned the encampments of the Americans at Bemis Heights near Saratoga, from which two desperate British attacks failed to dislodge the Continentals. He was subsequently made Adjutant to Washington and received the public thanks of congress for his services.

The Cross of the Legion of Honor—the coveted insignia of France—is open to women as well as to men. At its inception in 1802 women were excluded, but Napoleon was induced to admit them through the bravery of a young girl who disguised herself and took the place of her sickly brother on the battlefield. She was wounded while saving the life of her colonel, and through that her identity was discovered. She was the first woman to be honored with the Cross.

The allied forces at the battle of Leipzig in 1813 numbered about 300,000 and those of the French under Napo-

leon about 171,000. The loss of the allies was 47,000 and of the French 60,000. There were probably more men engaged in this battle than in any other recorded in history, with the exception of the famous battle of Arbela, in Asia Minor, in 334 B. C., between the Persians under King Darius and the Grecians under Alexander the Great. The Persian forces numbered 950,000 and the Grecians 35,000.

The night before he left for Yokohama in 1898 to take command of the Pacific squadron Admiral Dewey was the guest of honor at a dinner in Washington. When his hostess condoled with him on having to be sent so far away from the probable seat of war he replied that he was glad to go and did not deserve any sympathy. "You know the Spaniards have some colonies over there in Asia and a large fleet, which I shall have to attack and destroy, and I shall lose no time in doing so," he said. "I expect to have my share of fighting and some day you will hear that I have gone down and captured Manila before breakfast."

Rear Admiral John W. Philip, who passed away in Brooklyn, June, 1900, commanded the Texas in the naval battle off Santiago. Philip was a good fighter, but it is not for his prowess alone that his name will be perpetuated in our books of history. When the battle off Santiago was over, he called his officers and men on deck, and baring his head, said that he wished to declare in public his belief in an over-ruling Providence; and later, when his men were cheering for the victory, he pointed to the unhappy Spaniards struggling with the flames and the waves, and called out to the crew: "Don't cheer boys! The poor devils are dying." No one has ever dared to suggest that Philip was acting; faith and mercy were in him, and the great moment only helped to make them strikingly apparent.—Ave Maria.

Alexander I., of Russia, once conversing on Napoleon's disastrous invasion of that country, said: "Napoleon

thought he could make the Russians revolt by offering them in divers proclamations the allurements of liberty. It was, however, impolitic to wound the religious feelings of the Russian people by letting the French soldiers commit acts of impiety in churches and sacred places. Beholding the objects of their worship outraged and despoiled, the Russians saw only a snare in the offers made them, and instead of running to meet their pretended liberators, they, faithful to God and to their sovereign, retired to the depths of the forests with their wives, children and cattle, setting fire to their own homes and never ceasing to harass the hostile troops."

Is there not something in these words worth the study of our benevolent assimilators who annul Catholic marriages in Cuba, and after robbing churches, make stables of them for their mules in the Philippines?—Freeman's Journal.

HISTORICAL MISCELLANIES.

Chinese coinage in the shape of a knife has been traced back as far as 2240 B. C.

When the celebrated Frenchman, De Tocqueville visited this country in 1830, he could remark with truth upon the widespread interest in public affairs, so much unlike the situation in Europe, where government was the concern of the few, and the many were sunk in complete apathy of political concerns.

The last words uttered by Benjamin Franklin were until now believed to have been: "A dying man can do nothing easily," in reply to one who advised him to change his position so as to breathe freely. But Moncure D. Conway has found among the State Archives in Paris a letter written from Philadelphia by the French Chargé d'Affaires, May 10,

1790, in which Franklin's last words are reported to be these: "A man is not entirely born until after his death."

In Busch's "Memoirs of Bismarck," on page 67, chapter 4, of the Charpentier edition, we read that the Chancellor had several officers at dinner during the siege of Paris, among them Counts Waldersee and Lebnendorff, and Lieutenant General Albersleben. The conversation turned upon the possibility of taking Paris by assault. The majority of the military men present inclined to the affirmative of the proposition. As for Waldersee, he said: "he would be glad to see that Babel was entirely destroyed." This Waldersee commanded the French troops in China against the Boxers in 1900, remarks *The Western Watchman*. The whirligig of time.

Few men manage to get a grip upon themselves until after forty. Leo XIII, Gladstone, Bismarck, Salisbury, Kruger, and Lord Roberts are all living or recently living instances in confirmation of this theory. Homer was old when he wrote the "Odyssey," and Milton when he penned "Paradise Lost." Samuel Johnson wrote his "Lives of the Poets" at seventy-eight. Galileo was nearly seventy when he formulated his laws of motion. Humboldt at ninety completed his "Cosmos." Goldsmith achieved fame in the evening of his days. Ulysses S. Grant was unknown at forty. The Duke of Wellington, Von Moltke, and Lord Roberts are examples of the highest military genius in old age, and our own Dewey is a fine American example. Men are like wine; age sours the bad and improves the good.—The *Etna*.

An American citizen, General Fred Ward, is numbered among the Chinese Gods. Ward led the army which suppressed the great Tai-ping rebellion. At the death of Ward the Chinese erected a temple in honor of the "invincible American," and to this day Chinese warriors burn incense before his shrine when they are about to begin a campaign.

So it has come to pass that among the inhabitants of the Chinese Olympus there is at least one Yankee God.

When Lord Lyons, who was a bachelor, called on President Lincoln to announce to him the engagement of the Prince of Wales to the daughter of the King of Denmark, he did so in the high sounding, but formal language of the English court; whereupon Lincoln who appeared tired simply said to the amazed diplomat: "Lyons go thou and do likewise."

"Within the last ten years," says The Casket, "a president of the French republic, a prime minister of Spain, an empress of Austria, and a king of Italy have been assassinated, and in every case the assassin was an Italian. Thirty years ago the kingdom of Italy was set up on the ruins of the Papal States amid the rejoicings of the whole Protestant world. Today the masses of the people in that kingdom are reduced by misgovernment to a condition which is producing a crop of the most dangerous anarchists in Europe."

When General Grant was President a friend of his from the West called on him. One day, just after leaving the White House, this friend fell in with a fellow-Westerner in the White House grounds and a heated encounter took place, which suddenly terminated by the General's friend knocking the other man down. The matter was hushed up, but the General, naturally indignant, called his friend to account, saying, "John, you've treated me and the office I hold with much discourtesy. Why did you do such a thing?" "Well, it was this way, General," replied the other. "you know there was bad blood between us, and he had told all sorts of stories about me. Just after leaving you I met him and he at once accused me of doing a certain thing. As it was a lie I only laughed at him. Then he accused me of something else, and that also being a lie, I

laughed again; but the third accusation was true, and that I couldn't stand, so I knocked him down."—Benziger's Magazine.

On September the 1st, 1900, the Sultan of Turkey celebrated the silver jubilee of his advent to the Ottoman throne. It was a sad jubilee for Islam. In those twenty-five years Turkey has been most unmercifully cowed and mutilated. Abdul Hamid is the 28th Sultan since the fall of Constantinople in 1453. But the empire is only a shadow of its former self. Bosnia and Herzegovina are now Austrian protectorates. Servia and Montenegro no longer belong to the Sultanate. Greece is a kingdom with Thessaly and a part of Epirus. Roumania is an independent state. Bessarabia has passed under the sway of Russia. Bulgaria is a pound of flesh cut from next the Musselman head. Cyprus is under English rule. Crete is wrested from the Crescent and Egypt reposes in the sheltering arms of England. The empire of Mahomet has been tortured and mutilated as were the Christians that fell into the hands of that lustful despot. The process of dismemberment cannot go on much longer; for there is little left of the victim to carve. The reason of the decay of this great empire is that it is founded on a gigantic lie. Truth must prevail or man must die. Christianity means civilization; it means force and life. The civilizations of Greece and Rome have gone; and have left behind them to the civilizations of China and India, more ancient than they, the doleful warning: "To-day for us; to-morrow for you." The future belongs to Him who said: "I am the way, the truth and the life."—Western Watchman.

Americans feel proud of Benjamin Franklin on many accounts. Those of religious sentiment remember with gratitude that he reproached Tom Paine for his anti-Christian writings. The letter of reproach is still extant. If Tom's disciples would take as much pains to learn the right as

they do the wrong, there would not be so many Paine Stricken in American villages.

Dr. Johnson wisely said: "He who waits to do a great deal of good at once will never do anything." Life is made up of little things. It is but once in an age that occasion is offered for a great deed. True greatness consists in being great in little things. And perfection consists not so much in doing extraordinary things, but in doing small things extraordinarily well.

The life of Theodore Hook, a professional wit, who flourished in England in the first quarter of this century, makes amusing reading.

Hook was on one occasion delighting a party of friends at his cottage by an extempore comic song, when, in the middle of it, his servant entered and said: "Please, sir, here is Mr. Winter, the tax gatherer: he says he has called for his taxes." Hook would not be interrupted but went on at the piano, as if nothing had happened with the following lines:

"Here comes Mr. Winter, collector of taxes.

"I'd advise you to pay him whatever he axes;

"Excuses won't do, he stands no sort of flummery,

"Though Winter his name is, his presence is summary."

—Catholic Citizen.

In a letter to James Madison, Thomas Jefferson tells us something about the writing of the Declaration of Independence. He drew it up, "but before I reported it to the committee, I communicated it separately to Dr. Franklin and Mr. Adams, requesting their correction. Their alterations were two or three only, and merely verbal. I then wrote a fair copy, reported it to the committee, and from them, unaltered, to congress. Pickering's observations, and Mr. Adam's in addition, 'that it contained no new ideas, that it is a common place compilation, its sentiments hack-

neyed in congress for two years before, and its essence contained in the Otis' pamphlet,' may all be true. Of that I am not to be the judge. Richard Henry Lee charged it as copied from Locke's Treatise on Civil Government. Otis's pamphlet I never saw, and whether I had gathered my ideas from reading or reflection, I do not know. I know only that I turned to neither book nor pamphlet while writing it."

The landmarks around Lincoln City, Indiana, still bear the Lincoln name, and one can stand at the site of the grave on the top of the hill and see many places which tradition now connects with the man. At Anderson Creek is pointed out the place where young Abe ran the ferryboat for nine months at \$6 per month, and the incident in his life is being kept green by naming the place "Lincoln's ford."

From the hilltop, too, can be seen the site of the Lincoln cabin, but the cabin itself has long ceased to exist. Around the field is a rail fence, and places are pointed out where the youth got exercise as a rail splitter and where he cut down many large trees for firewood and to make logs from which he constructed flatboats, and afterward floated down the Ohio and Mississippi rivers.

Abraham Lincoln was 18 years of age when he left Indiana for Illinois, and the last act remembered of him is highly creditable to his warm heart. The people of the neighborhood had assembled at the Lincoln cabin to bid the family farwell. The ox-carts, in which the household goods were to be moved, were loaded, and everything was in readiness for starting. Mr. and Mrs. Lincoln had shaken hands with their old friends for the last time and the latter had taken her seat in one of the wagons ready for the journey. At that moment Abe was missed and inquiry was made for him. Several minutes passed by and his father called him by name at the top of his voice. There was no response, but a few minutes later his tall form was seen



Rt. Rev. Peter J. O'Reilly, D. D., Peoria, Ill.

coming down from the brow of the hill where his mother was buried nine years before. His eyes were red and his head was bowed. He had been to his mother's grave to pay the tribute of a tear ere he left the scene of her resting place, perhaps forever.

Abe's father, Thomas Lincoln, went back to Kentucky some eighteen months after the death of his first wife and soon returned with another wife, "the angel mother," as the martyred president was wont to call her in after years. He had not prospered well here, and in a few years he sold his small possessions and went to Illinois.

There is a Hebrew Testament in the Vatican Library which money could not buy, as was proved in 1513, when the Jews offered Pope Julius II. its weight in gold—about \$100,000—in exchange for it. It's a very large volume, and so heavy that it requires the combined strength of two men to lift it.

"At Rome," remarks Rev. William McMahon, in his entertaining book, "A Journey With the Sun Around the World," "at Rome there was pointed out to me the spot where Publicius Horatius, surnamed Cocles, with two comrades, defended the Publician Bridge, 507 B. C., until the Roman citizens cut it down. Poets and orators have descanted of their bravery for centuries past. Little is sung or written on the heroic Irish defenders of the Bridge of Athlone, yet, considering the grape and canister and fire they faced, their bravery surpassed that of the Roman heroes." In the Encyclopedia Britannica it is falsely stated that the army under De Ginkle crossed the Shannon in face of the Irish fire on the night of the 30th of June, 1691. They never did so; they got in by a trick. A traitor showed them a fordable spot in the river several miles above Athlone and there they crossed in the night time, and then surrounded the garrison with an overwhelming force.—Catholic Standard and Times.

In his "Essays on the Reformation," Dr. Samuel Maitland, himself an Anglican, had already shown what lack of veracity, what unprincipled literary methods, one might suspect in all the earliest Protestant writers on the English Reformation, such as Strype, Fox, and Bishop Burnet. In a general way, Mr. James Brewer, the scholarly editor of the papers of Henry VIII. and historian of his life, concludes as a result of documentary labors at first-hand that "the sixteenth century was not a mass of moral corruption out of which life emerged by some process unknown to art or nature; it was not an addled egg cradling a living bird; quite the reverse."—Ave Maria.

When Bismarck was at the height of his power, and was using it with all the energy of his unscrupulous nature against the Catholic Church, a cartoon appeared in which the mighty chancellor was seen applying his broad shoulders to a vast cathedral that towered towards the sky. Old Nick happened to pass, stopped, noted the beads of perspiration on the brow of the mighty one, and inquired what he was doing. "I'm going to shove over the Catholic Church," was the reply.

"I'm afraid, Bizzy," said the old one sorrowfully, "it's no go! I've been at it nearly two thousand years and I've not succeeded."

Like Joe, Bizzy's gone "somewhere," and the Church hasn't been shoved over and hasn't gone anywhere. Other Bizzy bodies—little Bizzy bodies—have tried their little shoulders against it and will continue to do so till the end of time, and when they have done their little all and gone their little "somewhere," they will not so much as have left the marks of their little shoulder on its massive walls!—*Bombay Catholic Examiner.*

The National Magazine relates an interesting incident at the St. Louis convention in 1896, when William J. Bryan made up his mind to run for the Presidency. "It seems but

a short time," says Mr. Chapple (the editor), "since I was sitting at a reporter's desk adjoining William J. Bryan at the St. Louis convention, when William McKinley was nominated for the Presidency. I did not even know the name of the sincere and energetic man who filed dispatches early and often, and kept the telegraph boys going at a lively pace. To the rest of us he was the Omaha World-Herald man. Attired in a black Alpaca coat, a 'lay-down' collar, and white lawn necktie, my first impression of the busy worker was what a splendid successor he would make to Edwin Booth! His energy was not theatric but dramatic. During the demonstrations that followed the nomination and the adoption of the gold-standard plank, many of the newspaper men stood upon their desks, joining in the huzzas, throwing copy-paper, telegraph blanks, and everything movable in the air. With lips closed tightly and an expression of defiance on his face, as he hurried off the despatches, William J. Bryan made up his mind then and there to run for President, and the comparatively unknown newspaper man here received an inspiration that a few weeks later swept the Chicago convention as a tidal wave. This is an instance showing the subtle and unexpected inter-relation of events in Presidential campaigns."

John Ruskin's medallion in Westminster Abbey is to be inscribed: "He taught us to hold in loving reverence poor men and their work, great men and their work, God and his work."

Aristides, the Greek, called the Just, was once asked by a certain poet to decide in his favor. "You would be a poor poet," said Aristides, "if you did not measure your lines properly. I should be a poor judge if I did not mete out justice with equal precision."

Paul I., after the Russians had conquered Poland, honored Kosciusko, the Polish patriot, in many ways, and on

one occasion offered him a sword. "I no longer need a sword," answered the fallen general, 'since I no longer have a country.' To the day of his death he never again wore a sword.

Ruskin once sent this New Year message to the Bible class at Blackfriars (England): "My own constant cry to all Bible-readers is a very simple one: Don't think that Nature (human or other) is corrupt; don't think that you yourself are elect out of it; and don't think to serve God by praying instead of obeying."

The late Herr Wilhelm Liebknecht, the leader of the German Socialists, who died in 1900, proved the sincerity of his revolutionary views by suffering exile for eleven years on account of them. It is to his credit that he had no sympathy with Bismarck's infamous Kulturkampf. In one of his speeches in the Reichstag he said: "Protestantism since the days of Luther has often degraded itself by becoming the servant of the State. That is what the Catholic Church has never done."

Ruskin once wrote: "I have at least one certainty which few authors could hold so surely: that no one was ever harmed by a book of mine; they may have been offended, but have never been discouraged or discomfited, still less corrupted." At another time he expressed his willingness to become a Catholic at once "if the Church will only excommunicate all the worldly people." And again: "I'm writing such a Catholic history of Venice, and chiselling all the Protestantism off the old 'Stones' as they do here the grass off the steps."

It appears that "the Smiths" are one of our oldest families after all. Among the unpublished Petrie papyri is a list of names connected with the manufacture of zythos (beer), which is known to have been a popular drink in

ancient Egypt. One of these names, written in Greek characters so plainly that there can be no mistake about it, is Smith. "We have never found anything like it before," writes Professor Mahaffy; "and it is surely worth telling the many distinguished bearers of the name that there was a man known as Smith in the twentieth year of the third Ptolemy, 227 B. C., and that he was engaged in brewing beer or in selling it." Possibly he drank a little, too, on occasion.

Sometimes a very modern story has its counterpart in anecdotes of the classic period. We have all laughed about the Irishman who, meeting twin brothers, asked, "Which of you is the other?" But a similar bull was perpetrated long ago, if Hieracles is to be believed. Skolastikos, he tells us, hearing that one twin had died, demanded of the survivor, "Was it you who died or was it your brother?"

Oh, anger is an evil thing,
And spoils the finest faces!
It cometh like a rainy cloud
Upon our sunny places.

—Eliza Cook.

In one of the new books, "How England Saved Europe," by W. H. Filcheit, the statement is made on the authority of Sir William Fraser, that Napoleon at one time actually contemplated becoming a sailor and joining the British Navy! It was at Brienne, when an English lad named Lawley afterwards Lord Wenlock, was Bonaparte's school-fellow. "One day," Frazer is quoted as saying, "the little Corsican came to his schoolmate and showed him a letter addressed to the British Admiralty, requesting permission to enter our navy. 'The difficulty, I am afraid,' said Bonaparte, 'will be my religion.' Lawley replied: 'You young rascal! I don't believe you have any religion at all,'—'but my family have!' answered Napoleon." Frazer says that

Napoleon's letter was actually sent. If it had been favorably entertained how differently might modern history read.

In spite of the old gibe that "of all the men of his time the Duke of Argyle had the narrowest escape of being a genius," it must be admitted that the lamented nobleman was one of the most remarkable men of his generation. Gladstone considered him one of the best three speakers of his acquaintance; and Gladstone's great rival, Disraeli, said on hearing him speak for the first time: "I had no idea that England had such an orator." The Duke abstained from tobacco and alcohol, and began a laborious day each morning at seven. As a scientist, he was valued as an expositor rather than an observer. He was an active protagonist in the discussion of evolution, and he strenuously asserted the necessity of a personal God as a part of the theory. Once in a conversation he asked Darwin whether from the book of Nature alone he did not deduce a personal Creator. Darwin replied: "Sometimes the idea comes to me, and then again it seems to fade away." The Duke was a Presbyterian, and never saw the Church from the right angle of vision; indeed the least admirable of his public acts was his handing over the venerable Catholic shrine of Iona, of which he was the legal proprietor, to the custody of a sect—out of pique, it is said, because a Catholic relative had diverted to religious purposes a property that would otherwise have been attached to his own estate. But this at least must be said of him: in an age of comfort and frivolity he turned away from wealth and social dissipation to the "strenuous life," and met the superficial doubt of his day with a firm, uncompromising faith in the Christian religion as he had received it.—Ave Maria.

AMERICA IN YE OLDEN TIMES.

Only members of the Protestant Church were allowed to vote in public elections.

Men and women were hanged for witchcraft.

The stocks and pillory stood hard by the sanctuary. The first man in Boston to be put in the stocks is said to have been the carpenter who made them on account of the exorbitant charges.

Every gentleman—Washington, for example—wore a queue; many powdered their hair.

Imprisonment for debt was a common practice.

Virginia contained a fifth of the whole population of the country.

The Mississippi Valley was not so well known as the heart of Africa now is.

Two stagecoaches carried all the travelers between New York and Boston. Six days were required for the journey.

GREAT MEN WHO HAVE BEEN BOOK-AGENTS.

The much-abused book-agent, we are now told has had many famous predecessors.

Napoleon Bonaparte, when a poor lieutenant, took the agency for a book entitled "*L'Histoire de la Révolution.*" In the foyer of the great palace of the Louvre can be seen today the great Emperor's canvassing outfit, with the long list of subscribers he secured.

George Washington, when young, canvassed around Alexandria, Va., and sold over 200 copies of a work entitled "*Bydell's American Savage.*"

Mark Twain was a book agent.

Longfellow sold books by subscription.

Jay Gould, when starting in life, was a canvasser.

Daniel Webster paid his second term's tuition at Dartmouth by handling "*De Tocqueville's America*" in Merrimac county, New Hampshire.

Gen. U. S. Grant canvassed for Irving's "*Columbus.*"

James G. Blaine began life as a canvasser for a "*Life of Henry Clay.*"

Bismarck, when at Heidelberg, spent a vacation in canvassing for one of Blumenbach's handbooks.

THE UNPARALLELED CENTURY.

One hundred years ago! What a remarkable story the panorama of the closing century reveals! In 1800, our country was a plucky fledgeling, healthy, vigorous, ardent in hope, high in resolve. Our total population was less than 5,500,000. Germany and Britain each had four times our number, Spain twice as many, and even little Portugal had as big a family of sons and daughters as Uncle Sam. West of the Mississippi, all was wilderness. We had thirteen little states and few cities of prominence except Philadelphia, New York, Baltimore, Boston and Charleston. The entire revenue of the United States government under our first administration was only \$4,500,000, while it now costs annually \$98,100,413.33 to defray the expenses of the government of Greater New York. Washington was then a new settlement, with only a few thousand population, and had been only lately made the capital. The total wealth of the country was roundly estimated at \$200,000,000, or a very little less than forty dollars per capita.—“Success.”

PETER SPECIALLY HONORED.

The preference given to Peter as recorded in the Scriptures is striking:

1. When Christ first saw him He foretold his change of name to Peter.

2. Amongst the Apostles Christ changed his name only.

3. Christ indicated that He was going to make Peter His vicegerent, by giving him His own prophetic name of rock.

4. These four wonderful texts that Christ addressed to Peter prove a preference beyond a doubt:

“Thou art a rock and upon this rock, etc.”

“I will give to thee the keys.”

“Confirm thy brethren.”

“Feed my lambs, feed my sheep.”

5. In the four lists of the Apostles given in the Gospels, Peter's name gets the honorary place. His name is always mentioned first in these lists, and Judas is always last.

6. St. Matthew calls him the first. Why? The names of the Apostles are these: "The first, Simon who is called Peter."

7. Speaking of the three privileged disciples it says Peter and James and John.

8. Where our Lord addresses the twelve, St. Peter answers for them. Why?

9. In the great events of our Lord's life, Peter's name especially is mentioned.

- a) At the promise of His Church.
- b) At the payment of the tribute.
- c) Christ's teaching from Peter's bark.
- d) At the Transfiguration.
- e) At the Washing of the Feet.
- f) At the Pasch.
- g) At the Passion.
- h) At the Resurrection.

The tax gatherers (St. Matt. 17 Chap.) came to Peter about the tribute—Why to Peter? Evidently they found that Christ had made Peter His chief man. (St. Matt. xvi. Chap.) And Christ orders payment "for Me and thee"—Himself and His chief man.

And although now asked (St. Matt. xviii., 1) about the greatness of each, yet as He saw it caused jealousy, because He paid the tribute for Peter, our Savior prudently referred them to a case of humility.

Christ washed Peter's feet first. So say St. Augustine, St. Bede and others.

Peter is sent to prepare the Pasch.

It was Peter, the head, was blamed for sleeping in the garden. "Could you not watch?"

At the Resurrection the angel said to the pious women that visited the Sepulchre: "But to tell His disciples and Peter," thus making distinct mention of Peter as a mark of honor.

John reaching the sepulchre first, waited, and so it was

Peter who first entered the monument of the risen Lord, thus giving him precedence on so important an occasion.

10. His name is more mentioned in the New Testament than any other of the Apostles, he being mentioned 91 times. The next is St. John, mentioned 33 times.

11. The first twelve chapters of Acts, I, are a record of Peter exercising his special power

Taking all these tests and proofs together as contained in these 11 articles, is it any wonder that the Fathers were enthusiastic in saluting Peter as the Head of the Church and that the Councils willingly acknowledged that great honor?

1st Ex Cathedra utterance—Peter on the 1st Pentecostal day.

St. Matthew calls Peter the "first." He was not the oldest, nor the first called. Can any Episcopalian then satisfactorily explain why he was the first. Sometimes, indeed, the sense requires that the more important person be placed last; in such cases Peter's name is in the last place. "I indeed am of Paul; and I of Apollo; and I of Cephars (Peter), and I of Christ."

The Apostles themselves regarded him as their head and in each of the four lists (Math. x, 2-4; Mark III, 16-19; Luke vi, 14-16; Acts i, 13) given in the Gospel notwithstanding the apparent indifference with regard to the position occupied by the names of the other Apostles, Peter is uniformly placed first, nay, emphatically "the first."

Primate does Peter appear in everything: The first to confess the faith, the first to declare his love, the first of the Apostles to see the risen Lord, the first to witness Him before the people, the first to confirm the faith by a miracle, the first to convert the Jews, the first to admit the Gentiles, the first everywhere.

EXPLANATION OF THE WONDERFUL TEXT.

Rev. Dr. Arthur Ritchie, New York, editor of *Catholic Champion*, P. E., recommends Cornelius a Lapide as a very learned commentator. He declares that his interpretation of Scripture gives the Catholic meaning without favoring Romanism. Let us then adopt his impartial interpretation of the famous text.

A Lapide first analyses the expression of Peter, "Thou art the Christ, the Son of the Living God," and shows that Peter, by this declared that Jesus was "the Christ or Messiah, i. e., anointed by God with the unction of the grace of the Hypostatic Union with the Word, and by this consecrated the Chief Doctor, High Priest, Prophet, and King of the World."

Son of the Living God, not by grace and adoption, as all the Saints are the Sons of God, but by nature and the Deity communicated to Him by God the Father, by eternal generation.

The apostles before this acknowledged the divinity of Christ from His miracles and His very words, but they had a very poor conception of this doctrine. But the mystery of the incarnation is well known to Peter by a special revelation. He distinctly, clearly, and sublimely knows and confesses that Christ was peculiarly the Son of God, that is, begotten of God the Father by eternal generation, and therefore consubstantial with Him, and very and eternal God. And now having shown that although the apostles declared before this that Christ was the Son of God yet their names were not changed. A Lapide gives the meaning of "Thou art Peter, and upon this rock I will build My Church." The meaning is, thou art Peter; that is, the rock of the Church; for upon thee as upon a most solid rock I will build My church; for the Word declares and gives the reason why he is Peter, that is to say, "Thou art Peter, because upon thee, as upon a rock, I will build my Church." Having given St. Augustine's mistaken interpretation, he

proceeds "but that Peter himself is here called the rock, the rest of the Fathers almost universally agree. Maldonatus and Bellarmine quote them at large." He then explains that Peter was to become the rock of the Church at Pentecost. "For before the coming of the Holy Ghost, Peter was far from being the rock of the Church: yea, through fear, he denied Christ in His Passion. So then the word 'Petrus' and Petra, denotes the firmness of St. Peter as a prince of the Church, and of his successors the Pontiffs, and their constancy in the faith and religion of Christ."

From amongst the reasons that A Lapide gives "that Peter is here called the rock, we give:

1st. By the pronoun "this" upon "this rock"; for since "this" is demonstrative it ought thus to be understood, viz.:—the rock of which I have spoken, and to whom I speak, i. e., thou art Peter the rock of the Church, and upon thee as upon a rock I will build my Church.

2nd. Because the original Oriental versions agree together in this, that Petrus is the very same word as Petra and Petra as Petrus, whence they give the same name Kepha to Petrus and Petra. Christ, therefore, as Angelus Caninius says, spoke thus in Syriac: Ant Kepha veal kepha hadden ebne iat tsibburi; or as the Syriac Gospel has it, ant hu kipa, veal hada kipa ebne leidti, that is, thou art Cepha, that is a rock, and upon this Cepha, that is petra, meaning upon thee, who art Peter or a rock, "I will build my Church." Moreover, the Hebrew Gospel, which Sebastian Mupster has edited as authentic, and as written by St. Matthew himself, has in like manner attā kepha, veal kepha hazzot ebne eth mackeli. So also the Armenian Gospel: Is bim, he saith, e era ais bim, that is, thou art a rock, and upon this rock I will build, etc.; and the Arabic Gospel, ant alsachra va ala hada, alsachra abni baiati, thou art a rock and upon that rock I will build my Church. The Ethiopic Gospel has Anta quoqueh va dibazati, quoqh annesa lebeita Christianei, that is, thou art a rock and upon this rock I will build the Christian house—that is, the

Church. The Coptic also has, "but I say unto thee that thou art this Peter, I will found my Church upon this rock," which is none less than this Peter, otherwise there would be no connection for He gives the reason, the because, why He will build the Church upon a rock, because indeed Peter will be a solid rock on which the whole Church being founded may rest securely as upon a strong foundation. The Persian is: 'I say unto thee that thou art sanac,' i. e., a rock, "and upon this sanac," that is, rock, "I will build my Church." Moreover, the Persian paraphrast explains sanac as a rock, adding, thou art the rock, that is, foundation and judge. (Vide Peter Victor in Annotat. ad N. T. pp. 105, 102, where he gives at length all these versions.)

Again St. Augustine admits as probable the explanation of those who say that Peter is the rock of the Church; and in this respect he is at issue with Calvin, who is of the opinion that such an explanation is blasphemy against Christ. Listen to St. Augustine in his sermon on the Chair of Peter:

"Lastly, for strengthening the devotion of the churches, he is called the rock; as saith the Lord, thou art Peter, and upon this rock I will build my Church; for he is called the rock because he first laid the foundations of the faith for the nations, and like an immovable rock he holds the joints and the superstructure of the entire Christian edifice. Peter then is called a rock on account of devotion, and the Lord is called a rock on account of strength. Rightly does he deserve an association in name who had obtained an association in work. Peter lays the foundation, Peter plants; the Lord gives the increase, the Lord waters." The same Augustine (Serm. 16 de Sanctis) says, "Worthy was Peter to be a foundation for building up the people of God, to be a pillar for support, a key for the kingdom.

* * *

You may say some of the Fathers, by the rock, understand the Faith which Peter confessed and set forth. I answer these Fathers, do not mean the faith abstractedly,

but the faith as it was in Peter and consequently they take Peter himself to be the rock of the Church, as they themselves afterward fully explain. . . . The faith, then, is the reason of the founding, but the foundation is Peter himself.

* * *

You may say all the apostles are the foundation of the Church, as is plain from Eph. ii, 20, and Apoc. xxi, 20; so then Peter only is not the rock of the Church. I answer, that Peter is the rock and the foundation of the whole Church, and of the entire body of the faithful, and therefore of the apostles themselves. For the office of Peter—who is primate and chief—was to retain, direct, and strengthen the apostles in faith, religion, and duty, and if at any time they should err, to correct them. Whence St. Jerome (*C. i. Contra Jovin*) says: "Wherefore among twelve one is chosen, that by the appointment of a head, occasion of schism might be taken away." And S. Cyprian (*Tract on the unity of the Church*) says, "the primacy is given Peter that it might be shown there is one Church of Christ and one Chair."

Observe, Christ in this place promises by two metaphors, as St. Jerome says, that after His death and resurrection He will give to Peter the principality of the Church. The first metaphor is that of a foundation or foundation rock. For that thing which in a building is the rock and foundation in a body is the head, in a state the ruler, in a kingdom the king, in a church the pontiff. The second metaphor is that of the keys; for keys are only given to kings and rulers.

Observe, secondly, to build the Church upon this rock, signifies two things. First, that upon this reasonable stone—namely, Peter, as the head of all the Apostles—the care and government of the whole Church devolve next after Christ. Thus St. Chrysostom (*Hom. 55*), St. Ambrose (*Serm. 57*), S. Gregory (*l. 4. Epist. 32*). Secondly, that the

Church rests upon and is strengthened by Peter as a foundation, as the Vicar of Christ, so that it cannot err in matters of faith. Whence Peter, on account of his lofty confession of faith, received grace from Christ to become and to be appointed this foundation rock.

(It is to be sincerely and charitably hoped that many will read the above interpretation of C. A. Lapidè through the recommendation of Dr. Ritchie.)

IV. STATISTICS. GROWTH OF THE CATHOLIC CHURCH. MISCEL- LANEOUS STATISTICS.

STATISTICS.

In 1900 there were 44 distinct religious communities of men in this country.

Catholic cadets number about $\frac{1}{8}$ of those at West Point.

The census of 1900 showed that there are ten times as many monks and nuns in Rome as there were when they were "suppressed" by the government in 1870.

Beginning the new century there were as many churches in St. Louis as there are days in the year; but as many saloons as there are years in the Christian era.

In Western Australia there are about 24,000 Catholics, whilst Anglican churches are attended on Sundays by about 8,000 persons, and other Protestant churches by about 19,000 persons.

At Callan, County Kilkenny, Ireland, is a missionary school under the direction of the Sisters of Mercy, from which two hundred postulants have been sent to various religious orders in America and Australia.

The Illustrated Catholic Mission for 1898, gives the number of Christians in Japan as 125,000, namely, 53,872 Catholics, 13,000 Congregationalists, 12,000 Presbyterians, 8,000 Episcopalians.

The Jesuits are increasing in numbers everywhere. They have doubled their membership in the course of the last thirty years and now count 15,000 fathers and brothers.

The largest churches in Europe will contain the following numbers: St. Peter's, Rome, 54,000; Milan Cathedral, 37,000; St. Paul's, London, 25,000; St. Sophia, Constantinople, 23,000; Notre Dame, Paris, 21,000; Pisa Cathedral, 13,000; St. Mark's, Venice, 7,000.

The population of Porto Rico is 983,243, according to the census taken in 1899, and just published. Nearly five-sixths of the people are farmers. In point of population, Porto Rico is ready for statehood.

Why?—There are twenty-four Catholic congressmen out of 325, a ratio of about 1 in 15. There are 2 Catholic Senators out of 88, or 1 to 44. In the United States the Catholics number nearly one-sixth of the entire population. If the representation were on the lines of population—which of course means voters—there should be at least 54 Catholics in the House of Representatives and 15 in the Senate.

Right. Rev. Bishop Kelly of Geraldton, Australia, presides over the largest diocese in the world, its area being about 1,200,000 square miles, say between thirty and forty times the size of Ireland, but of course, it is at present only sparsely populated.

There were six Popes in the nineteenth century, Pius VII. from 1800 to 1823; Leo XII from 1823 to 1829; Pius VIII. from 1829 to 1830; Gregory XVI. from 1831 to 1846; Pius IX. from 1846 to 1878; Leo XIII. the present supreme pontiff, elected Feb. 20, 1878.

The whole amount collected the world over by the Association for the Propagation of the Faith since the beginning

to 1900, is nearly sixty million dollars, almost one-tenth of which was distributed among the missions in this country. Indeed fourteen dioceses in the United States even now share annually in the disbursement of these funds.

There are thirty-two million Protestants as compared with twenty million Catholics in the German Empire. But omitting the Pagan or infidel Protestants there are more Catholic than Protestant Christians—1901 in the land of Martin Luther.

In 1899 there were 50,000 Catholics in Greece who recognized the authority of the Sovereign Pontiff at Rome. This number is increasing from the ranks of those who, considering the various phases of the controversy, are satisfied that the first schismatics erred.

The Catholic Church in Prussia is more than retaining its vitality. In 1872 there were in the kingdom 914 conventual establishments, with 8,705 members; three years later, in consequence of the repressive legislation of the "May laws," over a third of the institutions were dissolved, but in 1893 we find 1,215 establishments, with 14,044 monks and nuns.

The Confraternity of the Precious Blood founded by the saintly Father Faber now numbers 50,000 members.

The Oratorians, like their great founder and father, St. Philip Neri, have always been distinguished for devotion to the Precious Blood, the beautiful and appropriate symbol of our Redeemer's everlasting covenant with mankind.

The total population of Portugal at the close of 1900 was given as 4,700,000. There were then 913 centers of the Apostleship of Prayer there. The members enrolled number 1,164,141. And in one year the Communions of devotion amounted to about 3 millions.

"They may talk as they please
About the brown Portuguese"

but here is a grand record. If they would only organize and not let Freemasonry trample on them it would be grander.

According to the "Franciscan Annals", 1900, which gives a full account of the Congress of Franciscan Tertiaries in Rome, the French Tertiaries present numbered 3,000, the Germans 2,000, the Spaniards 1,000, and the English contingent over 100. In an article on "Notable Franciscan Figures" at the Congress, Mrs. Crawford says that after the president probably the most heavy share in the work of the Congress fell upon Father David Fleming, O. F. M.

The Pope's army consists of 100 Swiss Guards, 120 Gendarmes and the Guardia Nobile, in all a force of 600 officers and men. Yet the powers denied him the right to be present at the Peace Conference because he had no standing army. But why, then, was the Grand Duke of Luxembourg, who has only 300 men in his armed force, allowed to be present?

In 1800 there were only 100 Catholic churches in the whole United States. Now there are 10,339 and 1,723 chapels. In 1826 there was but one priest in all Boston and none other in all New England. Now there are more priests resident in the city of Boston than there were in all America in 1800. There are five times as many children in Catholic schools to-day as there were members of all Catholic churches one hundred years ago, and the 11,636 Catholic clergy of to-day are five times as many as there were ministers of all religious bodies at the beginning of the century.

In the old vicariate of Natal extending from Zanzibar to the coast there were twenty-five years ago, only six priests, three brothers and eight nuns. To-day there are

114 priests, 284 brothers, and 867 nuns. The churches then numbered no more than five. In 1899 there were ninety-two churches and chapels standing, and religious institutions of learning, convents, orphanages and asylums also numerous.

Llorente, the historian of the Spanish Inquisition, became an apostate priest. Being secretary of the Inquisition he had access to its archives, and thus would a person naturally expect true information. But "he grossly misrepresented facts," says Ranke the Protestant historian. He burned important documents to conceal his rascality. It took time to make the investigation but this has been done by Count de Maistre, Hefele and other renowned historians.

Here's a paragraph from *The Literary Digest*, July, 1900, that is significant:

"The latest official Roman Catholic census, which is very carefully prepared, shows a surprising strength of that Church in this country. There are altogether 10,129,677 Roman Catholics in the United States. In the archdiocese of New York alone (not the province) there are 825,000—more than all the Protestant Episcopalians in the United States, more than all the Congregationalists by 200,000, and much more than any of the separated Lutheran bodies."

The number of Norwegian Catholics is small, only some fifteen hundred in a population of over two millions. There are thirty priests, of whom ten are Norwegians; also some fifty nuns, of whom twenty are natives. The center of Catholic life in Norway is at St. Olave's, a church well-situated in a commanding position in Christiania. It is served by three priests. Adjoining it is the bishop's house, a printing office, whence is issued a Catholic weekly.

Wilfred C. Robinson in the *Tablet* says there were, in 1896, 1,330 Spanish friars in the Philippines, having charge

of about 6,000,00 people. The Augustinians had control of about 203 towns in sixteen provinces with a little over 2,000,000 people; the Recollets had 194 towns in twenty provinces, with 1,175,000 people; the Franciscans 153 towns in fifteen provinces with 1,000,000 people; the Dominicans, 69 towns in six provinces with 699,000 people; the Jesuits 33 towns in six provinces with 191,000 people. The secular clergy had charge of about 967,000 people.

The following items concerning the Russian Church may be of interest. According to the latest returns the whole 62 bishoprics or "exarchies" of the Empire are under the rule of three metropolitans (Kiev, Moscow and St. Petersburg), 17 Archbishops and 43 bishops. All the bishops belong to the monastic or "black" clergy and must, therefore, be celibates. The "Holy Synod" consists of the metropolitans, the senior of whom presides; the "exarch" of Georgia and three other bishops; the chief power, however, being really in the hands of the lay procurator, Privy Councillor Pobyedonostsef, that remarkable man who has moulded the destinies of the Russian Church for so many decades and whose own ideas of religious life and discipline have so recently been given to the world.

The Congregation of Rites has catalogued the beatifications and canonizations proclaimed by the popes of the nineteenth century. Of the beatified there have been 310, nearly all of them missionaries martyred in pagan lands. The number of saints canonized during the past hundred years is 78, of whom 47 were martyrs, 24 confessors, and 7 virgins. The great Pontiff whose glorious reign is now drawing to its close has proclaimed 31 beati and 10 saints.

According to the religious statistics of 1890, there were on the African continent then 2,655,920 Catholics, and 1,744,080 Protestants. This takes no account of the three million members of the Abyssinian Church, who, what-

ever sympathy they may have with the doctrines of Western Christianity, are some kind of Catholics and surely not Protestants.

The international imbroglio in China calls attention to the work that the Church has done in that country during the last three or four centuries. Two hundred years ago there were 300,000 Catholics in China and there are now said to be 2,000,000 native Catholics with 25 bishops and a thousand native priests to minister to their spiritual needs, beside a large number of European priests and religious. There are many seminaries and colleges, orphanages and schools for girls. Of the sects, the Presbyterians have made the best showing with about 300,000 converts and a large number of resident missionaries.

Catholics may have a "pull" in our public schools, as our critics declare, but the Jews certainly have most of the "push." Here are two sentences from The New York Sun that ought to be read very carefully: "Of the 640 girls who passed successfully the examinations for admission to the Normal College, June, 1900, the majority were Jews. Of about 800 graduates from the public schools admitted to the free city college for boys, the vast majority also are of the Jewish race, the proportionate number of other races being even smaller than among the girls admitted to the Normal College."—Ave Maria.

It is estimated that there are, in Italy, 76,560 priests or one to every 370 Catholics. In America there are 750,000 Italian Catholics with only 60 priests of their own blood, that is, one Italian priest to every 12,000 Italian Catholics. These figures do not, however, give a just estimate of the amount of spiritual care which the Italians of America receive from the Church. There are many dioceses, especially in the East, where American born priests, educated in Italian universities, minister to the Italian settlers. It is in-

comprehensible that this neglect of its own nationality happens in that nation where is located the headquarters of that great authority that is to evangelize the world.

In Australia and the adjacent islands, the Church has grown remarkably strong. At the end of the century there is an Australian hierarchy comprising five archbishops—one, our friend, His Eminence Cardinal Moran—18 bishops and 1,114 priests. There are 3,975 nuns, 444 religious brothers, 1,394 churches, and a Catholic population of 793,215, out of a total of about four millions. The growth summed up in these statistics was recently celebrated by the meeting of the first Catholic Congress and the consecration with great solemnity of the Catholic cathedral of Sydney, near where the first mass was said by an exiled priest less than a hundred years ago. Seeing that there is a cardinal in our antipodes where there are but 5 archbishops, 18 bishops and 1,114 priests, why have we only one American cardinal, although there are 14 archbishops, 80 bishops and over 10,000 priests. Why? These United States, too, are as large as the whole of Europe.

The greatest missionary body in the world, according to the expert Dr. Casartelli, is the Paris Society of Foreign Missions, founded in 1663. Within the last sixty years it has sent out 1925 missionary priests, of whom 17 have been beatified as martyrs, while the cases of 9 others are being examined at Rome. These figures, however, do not include all the martyrs of the Society; at least 50 others of its missionaries have witnessed to the faith with their blood. The number of adults baptized by the Fathers in 1899 was 72,700, by far the most abundant harvest in their history; but the missionaries are freely permitted to baptize dying children, of whom about 175,000 are baptized each year. The Society now has the spiritual care of 1,200,000 Christians in missionary countries. It numbers among its members 31 bishops.—Ave Maria.

Now as we are entering the closing year of the nineteenth century, it is particularly timely to note the spread of Catholicity during the past one hundred years. We learn from the London Tablet that in England and Scotland, which at the beginning of the century contained but 12,000 Catholics, there are now two millions, under the charge of three archbishops, eighteen bishops and 2,785 priests. In the course of the century the number of Catholics has risen, in Germany, from six to thirteen millions; in Switzerland, from 542,000 to 1,170,000; in Scandinavia, from 2,000 to 8,000; in the Balkan Peninsula, from 27,000 to 640,000; in Asiatic Turkey, from 400,000 to 640,000; in Persia, from 300 to 1,000; in North Africa, from 15,000 to 500,000. In Russia the Ruthenian Church, which existed at the beginning of the century, has given place to ten millions of Latin Catholics. In the far East the record of progress is the same, the increase being from one to six millions of Catholics. In Central, Eastern, Western and Southern Africa, where in the middle of the century there were no Catholics, there are now nearly two millions, grouped in thirty missions, under the charge of 250 missionaries. In the Spanish, Dutch and English colonies of Oceania, where there were no Catholics at the beginning of the century, there are now a million and a half. In Canada their numbers have risen from 137,000 to over 2,000,000, and in the United States of America from 36,000 to 10,000,000.

The late Mr. Mulhall was rightly regarded as the most eminent statistician of his time; hence the following brief passage from a paper prepared for the Australasian Catholic Congress—probably the last work that he ever did—may be accepted as accurate: “In the decade ending 1865 the Church of England stood to Dissenters as 9 to 1, but at present it is less than 3 to 1. The Dissenters have gained what the Church of England has lost, while the ratio of Catholics has slightly fallen off in forty years. We see that in England and Wales only 4 per cent. of the population is



Rt. Rev. Chas. E. McDonnell, D. D., Brooklyn, N. Y.

Roman Catholic, as compared with 8 per cent. in Scotland, 78 per cent. in Ireland, 40 per cent. in Canada, 14 per cent. in the United States and 22 per cent. in Australia." These statements are not so inspiring as the roseate reports from England had prepared us to expect; but, we repeat, they are probably accurate. Mr. Mulhall was a good Catholic, and he knew the science of statistics as few men have known it. Before the census of 1900 was taken up, for example, he estimated the population of this country at 76,200,000; when the full returns were in, the exact figure was shown to be 76,304,799.—Ave Maria.

In his lecture on Catholicity in Australia, Cardinal Moran gives some very interesting statistics on the progress of the Church in that British colony. In the first half of the nineteenth century Catholics were subject to persecutions of a terrible nature. As illustrative of this, the Cardinal refers to an incident that occurred in 1817. He says: "A Catholic missionary, who landed here seeking no emolument or salary from the government, but only permission to give his devout services to the 6,000 Catholics who were exiled from home and religion, received the reply from the governor, 'We want no priests here in Australia. This is to be a Protestant country.' Then this priest was bound, cast into prison, and carried back to England in the first ship that left the port. When he arrived in England he was treated as a slave."

In 1833 there was not a completed Catholic church in Australia, and now, at the close of the century, there are at least 1,400 beautiful churches spread throughout the land—some of them worthy a place among the noble structures of the home countries.

In 1833 there was but one school for boys and one for girls in Sydney. In 1882 the total number of Catholic schools in New South Wales was 75, with an average attendance of 16,000. At the close of the century, after 18 years of constant effort, there were, according to the sta-

tistician, 318 schools with an average attendance of 31,000. In 1817 there were 6,000 Catholics. There are now 900,000. —New York Freeman's Journal.

CHURCH IN PHILIPPINES.

The Church has certainly flourished in the Philippines. In conversation with the Boston Globe's special correspondent, J. N. Taylor, the Archbishop of Manila placed the number of Catholics in the Philippines at 6,559,998. To attend to this army of worshipers there are 967 parish priests and 106 assistants.

OUR RELIGIOUS ORDERS.

According to the Messenger of the Sacred Heart for May, 1900, we have in our country forty-four different religious congregations for men, numbering 2,976 priests, fully 2,500 others occupied in teaching, and at least 3,000 lay brothers given to managing the temporal affairs of their communities. Then there are 118 congregations of nuns, numbering fully 50,000 religious women. Under their care are 178 colleges, 662 academies, 3,811 schools, with 854,523 children; 251 orphan asylums, with 85,453 orphans; and 827 charitable institutions.

STUDENTS FOR PRIESTHOOD INCREASING IN GERMANY.

From statistics published by the Statistische Korrespondenz regarding the respective increase and decrease, during ten years, in the number of Catholic and Evangelical theological students in the German universities we glean the following:

	1886-7	1891-2	1895-6
Evangelical students.....	4,492	3,826	2,861
Catholic students.....	1,157	1,280	1,469

In other words, while the number of Evangelical students of theology was decreased during the decennium by 1631, that of Catholic students has increased by 312.

ROME'S POPULATION.

According to Prof. Beloch, the population of Rome at the period of the fall of Rome and the dawn of Christianity was about 1,000,000, including the Campagna around Rome. Three centuries later, the population had decreased to 300,000, and in 1377 it had decreased to 17,000. Then it began to increase again, but still in 1513 it was not over 40,000. In 1527 it again fell to 33,000. Then comes a gradual increase to 141,781 (1700), 150,004 (1800), 176,002 (1853) and 226,022 (1870). Only a year after the entrance of the Piedmontese troops into Rome the population had already increased to 248,208, and five years later to 272,500. In 1881 the population was 436,965. Rome's present population is estimated at 500,000.

OUR BRAND OF CIVILIZATION.

The highest civilization we are bestowing upon the benighted islands of Spain is denoted in the judgment of a quaint paper called "The Ram's Horn," May, 1900, in the following facts: The statement, which is taken from the official report of the United States Treasury Bureau of Statistics, shows how beer and whisky have followed the flag with leaps and bounds since we entered upon the policy of "expansion." The increase in our exports of liquor from 1897, when Spain was in charge, to 1899, when our president was in full control, the islands named being under military rule, is shown by the following figures:

Cuba:	1897	1899.
Malt liquors.....	\$27,549	\$924,654
Distilled liquors.....	495	65,271
Puerto Rico:		
Malt liquors.....	2,354	176,510
Distilled liquors.....	15	19,213
Philippines:		
Malt liquors.....	663	154,488
Distilled liquors.....		106,843

SPREAD OF CHRISTIANITY IN THE NINETEENTH CENTURY.

Unless there is a tremendous amount of backsliding in the few remaining months of the nineteenth century, its close will see the Christian religion professed by at least three times as many people as at the beginning.

The figures in the World Almanac are based upon estimates made in 1892—based upon the world's censuses of the two previous years. Another decade will bring the figures up to 500,000,000, thus divided:

Catholic churches.....	240,000,000
Protestant churches.....	150,000,000
Orthodox Greek Church.....	100,000,000
All others.....	10,000,000

Here are some marvels of the century's growth:

The Roman Catholic Church in all Africa had less than 20,000 converts in 1801. Now there are 2,000,000.

In Eastern Asia there are six million Catholics.

In the United States from about 100,000 to 10,000,000—a growth of one hundred to one!

CONVERTS IN JAPAN.

At the beginning of 1899 we were able to announce the conversion to the Catholic faith of two of the most eminent professors of the Imperial university of Tokyo, the well-known English orientalist, Professor Basil Hall Chamberlain, and his Japanese colleague, Professor Kagia, who occupied the chair of chemistry. A letter of Father Papinot to the headquarters of his society (*Les Missions Etrangères*) in Paris now announces that last Christmas he had the happiness of receiving into the Church yet another distinguished professor of the university, a Russian by nationality, professor of Greek and Philosophy, and who combines great erudition with singular musical ability, being a gifted pianist and a pupil of Rubinstein. These repeated conversions cannot fail to produce a profound impression upon the minds of the intelligent Japanese.

CATHOLICS IN PEKIN.

According to information obtained at the legation of Cardinal Martinelli, Apostolic Delegate to the United States in Washington, there are 34,640 Catholics in the province of Peking, which has a population of 12,000,000.

Bishop Alphonse Favier is the Vicar Apostolic, having succeeded the late Bishop John Baptist Sorthon, to whom he was coadjutor for several years. Bishop Sorthon died in May, 1899. Bishop Favier was born in France in 1837. He has been in China many years. He has as assistants twenty-three European and twenty-four native missionaries.

There are twenty-two residential parishes in the province of Peking. Five are in the city of Peking and two are in Tien-Tsin. There are 460 stations, not residential, which are visited by missionaries, thirty-five churches, 145 chapels and 107 oratories. In the city of Peking are two seminaries. In the province of Peking are 133 elementary Catholic schools—sixty-nine for boys, with 1,168 pupils, and sixty-four for girls, with 1,329 pupils. There is in the city of Peking an academy for boys, with 145 students. In Tien-Tsin is a college for Europeans, with twenty boarding students; also a normal school and schools for catechists.

There are two hospitals in Peking and one in Tien-Tsin. In the province of Peking there are two orphan asylums and three pharmacies, and there is one pharmacy in Tien-Tsin. There are also in the province seven asylums for pagan orphans.

In the religious institutions there are forty-four Lazarists and six European and forty-seven native Trappists. Of nuns there are thirty-two Sisters of Charity, having four houses in the province, fifty-three Sisters of St. Joseph, all of whom are natives.

CATHOLIC BEQUESTS.

According to the advanced pages of Appleton's Annual Cyclopedia for 1899, just out, over \$62,000,000 were given

last year in public bequests in this country. This list only includes gifts of \$5,000 and over. The following gifts are mentioned as going to Catholic institutions: To the Catholic University of America from Catholic Knights of America, \$50,000 for a chair of English Literature; from the Catholic Knights of Columbus, \$50,000 for chair of American History; from Mary Moran, of Baltimore, \$10,000 for a Celtic chair; Rev. P. J. Daly, of Roxbury, Mass., gave \$50,000 for a free industrial school in his town for young women; Mrs. Mary Johnson, of New York, left to St. Joseph's seminary, Yonkers, \$150,000; to the Catholic Orphan asylum, Protectory and Mission of the Immaculate Conception, each, \$53,000; to All Saint's church, \$50,000; to other institutions, \$12,725, making in all \$473,725.

Loyola College, Baltimore, received gifts from friends amounting to \$100,000. The Jesuit Fathers of New Orleans received gifts for college buildings, planned to cover an entire square and to cost \$1,000,000. Bishop Spalding, of Peoria, gave to his diocese \$50,000 for a commercial and industrial college. Out of \$62,000,000 given in the list not quite \$2,000,000 are reported as going to Catholic institutions.

IRISH RELIGIOUS STATISTICS.

In 1861 the Catholic and Protestant population of Ulster was almost equal—the Catholics being 50.05 per cent. and the Protestants 49.95 per cent. Since that date, owing to the larger relative Catholic emigration, the Protestants have become 54 per cent. and the Catholics 46 per cent.

Religiously, Ireland is slightly less Catholic than it was before the famine, says *The Catholic Citizen*.

In 1834, there were in Ireland 6,427,712 Catholics, and 1,516,000 Protestants; that is, about 81 per cent. of Catholics and 19 per cent. of Protestants. According to the census of 1891, there are at present in Ireland 3,550,000 Catholics and 1,150,000 Protestants; that is, about 76 per cent. of Catholics and 24 per cent. of Protestants.

Of the 1,150,000 Protestants, all, except 300,000 are massed in Ulster, and these mostly in three of the Ulster counties. In the other portions of Ireland, the Protestants range from 15 per cent. of the population (in Leinster), to less than 5 per cent. in Connaught. Of the Protestant population of Ireland, some 600,000 are Episcopalians and 450,000 Presbyterians. But while the Episcopalians are distributed throughout Ireland, the Presbyterians are massed in Ulster.

GROWTH OF THE CATHOLIC CHURCH.

The Roman Catholic Hierarchy of the United States recently celebrated the centennial of the consecration of the first bishop, Dr. Carroll, of Baltimore, and so rapid has been the growth of Catholicity in this country that it now possesses more bishops than France, Austria or Spain. There are, moreover, 10,500 churches, 520 hospitals and asylums, 630 colleges and 3,100 schools built and maintained by Roman Catholics in the Union. Perhaps the progress of Catholicity in the United States will be better understood if we compare the census returns of the various religious bodies in 1890 with those of 1850, viz.:

	No. Churches.		Val. Church Property.	
	1850.	1890.	1850.	1890.
Roman Catholics...	1,200	8,816	\$9,100,000	\$118,000,000
Methodists	13,300	46,140	15,200,000	131,500,000
Baptist	9,600	36,670	11,200,000	82,000,000
Presbyterians	4,800	12,470	15,100,000	94,500,000

According to the foregoing official returns relative progress of the Catholic religion between 1850 and 1890 was about double of that of other creeds in the United States, the ratio of increase showing as follows:

	Churches.		Church Prop'y.	
	1850.	1890	1850.	1890.
Roman Catholic.....	100	735	100	1,300
Methodist	100	346	100	870
Baptist	100	380	100	732
Presbyterian	100	260	100	625

Thus in forty years Roman Catholic churches multiplied sevenfold and church property thirteenfold, while Methodists, Baptists or Presbyterians showed a much lower rate of progress.

As regards the two great colonies of Canada and Australia, the census of 1891 gave the following returns as to religion:

	Canada.	Australla.
Roman Catholics.....	1,990,000	801,000
Church of England.....	645,00	1,485,000
Methodists	850,000	434,000
Presbyterians	755,000	493,000
Baptists, etc.....	500,000	507,000

Catholics hold the first place in Canada, the second in Australia.—Catholic Citizen.

CATHOLIC INCREASE.

A bit of a mathematical problem. How many Catholics will be in the world's census of 2000 A. D.?

Here's the rate of progression for nineteen centuries, on the authority of a German Protestant statistician:

First century, 500,000 Catholics.

Second century, 2,000,000 Catholics.

Third century, 5,000,000 Catholics.

Fourth century, 10,000,000 Catholics.

Fifth century, 15,000,000 Catholics.

Sixth century, 20,000,000 Catholics.

Seventh century, 25,000,000 Catholics.

Eighth century, 40,000,000 Catholics.

Ninth century, 48,000,000 Catholics.

Tenth century, 56,000,000 Catholics.



Rt. Rev. Richard Scannell, D. D., Omaha, Neb.

Eleventh century, 70,000,000 Catholics.
 Twelfth century, 80,000,000 Catholics.
 Thirteenth century, 85,000,000 Catholics.
 Fourteenth century, 90,000,000 Catholics.
 Fifteenth century, 100,000,000 Catholics.
 Sixteenth century, 125,000,000 Catholics.
 Seventeenth century, 175,000,000 Catholics.
 Eighteenth century, 250,000,000 Catholics.
 Nineteenth century, 315,000,000 Catholics.

What a procession of faith! The table shows that in times of great persecution our holy religion has made the most progress. This proves that indeed "the blood of martyrs is the seed of Christianity." Altogether more than one billion and five hundred million have lived and died in the arms of Holy Mother Church.

The census of the faithful in the year 2000 may swell the stupendous aggregate to the almost inconceivable total of two billions.

THE HIERARCHY.

The Vatican authorities publish each year a book called "*La Gerarchia Cattolica*," which gives officially the status of the hierarchy of the Roman Catholic Church. The issue for 1901 has just made its appearance, and from it we extract the following details:

At the head of the Roman Catholic hierarchy stands, of course, Pope Leo XIII, elected on February 2, 1878, and crowned on March 3 of the same year as the two hundred and sixty-third occupant of the throne of St. Peter. In addition to being the Pope, Leo XIII. has the following official titles: "Vicar of Jesus Christ, Successor of the Prince of Apostles (Peter), Supreme Pontifex of the Universal Church, Patriarch of the Church of the Occident, Primate of Italy, Archbishop and Metropolitan of the Roman Church Province, Sovereign of the Secular Possessions of the Roman Church."

The College of Cardinals consists now of 59 members.

there being 11 vacancies, so that the total membership is 70. One of these vacancies has recently been filled by the selection of Dr. Simar, the archbishop of Cologne. Seven cardinals died during the past twelve months. There are three grades in the college, the highest, that of cardinal bishops, having a membership of 6, all of whom are Italians; the second grade, cardinal priests, has a membership of 48; while of cardinal deacons, there are only 5. In Rome itself 24 cardinals permanently reside, and of these 22 are Italians. The other 25 cardinals reside abroad as archbishops in their native lands, or as bishops or patriarchs. In regard to nationality, 33 cardinals are Italians, 7 are French, 5 are Austrians, 5 are Spanish, 2 are Germans, 1 each a Pole, a Portuguese, an Australian, a Canadian, an American, an Englishman, an Irishman, and a Belgian. Ten of the cardinals are members of religious orders, viz.: 2 Jesuits, 2 Benedictines, 2 Oratorians, 1 Franciscan, 1 Dominican, 1 Capuchin, and 1 a Carmelite. During the pontificate of Leo XIII. from 1878 to 1900, 132 cardinals have died. There are in all 14 patriarchates, 170 archbishops of the Latin rite, and 694 bishops; 54 archbishops and bishops of the Oriental rite, 368 titular archbishops and bishops, and 8 without any diocese. The entire Roman Catholic hierarchy consists of 1,322 prelates of Episcopal rank.

MULHALL, THE RENOWNED STATISTICIAN.

Michael G. Mulhall, the great Irish journalist, and the world's most eminent statistician, died in Dublin, Dec. 13, 1900. He was born in Rosecommontown, County Roscommon, Ireland, in 1836, and was educated at the Irish College in Rome. For many years he lived in the Argentine Republic, where he was engaged in journalism. The Buenos Ayres Standard, the first English daily paper printed in South America was founded in 1861 by Mr. Mullhall. He afterward returned to Ireland. Since 1880 he contributed articles on scientific and statistical subjects to various Irish, American and English magazines and newspapers.

Mulhall's first important work, published in 1880, was entitled, "The Progress of the World." His greatest work, the "Dictionary of Statistics," was published in 1886 and has gone through many editions. It is regarded as the best work on the subject published. One of Mr. Mulhall's latest performances was a paper on the progress of the Catholic Church in the last half of the nineteenth century, which was read at the recent Catholic Congress in Australia and published a few weeks ago in the Irish World. Not long ago he made a remarkable prediction about the United States census. Writing in the North American Review last July he said that the figures would be 76,200,000, a "Statistical Abstract" having forecasted it at 77,500,000. The result of the actual count has been 76,295,000, only a trifle comparatively above Mulhall's estimate.

MISCELLANEOUS STATISTICS.

Where there were 87 bishops of the Anglican communion in this country in 1900, there were only 60 in England.

In Germany one man in 213 goes to college; in Scotland one in 520; in the United States one in 2,000, and in England one in 5,000.

Protestant Episcopal sees increased in this country from 6 bishops in 1800 to 87 in 1900.

Between 1877 and 1895 there were 1,720 co-operative and fraternal societies that failed and ceased to do business.

In 1899 over 7,000 persons were killed on our railroads, and quite an army injured. Only one passenger in 2,189,023 carried, was killed.

There are 700 Presbyterian clergymen in Ireland.

A statistician has recorded the painful fact that there are seventy-one marriageable princesses of the blood royal in Europe and only forty-seven princes of an age to marry.

The official admission that "no less than 30,000" cases of leprosy are on record in the Philippine Islands will be, as the War department anticipated, a startling piece of information to the people of the United States.

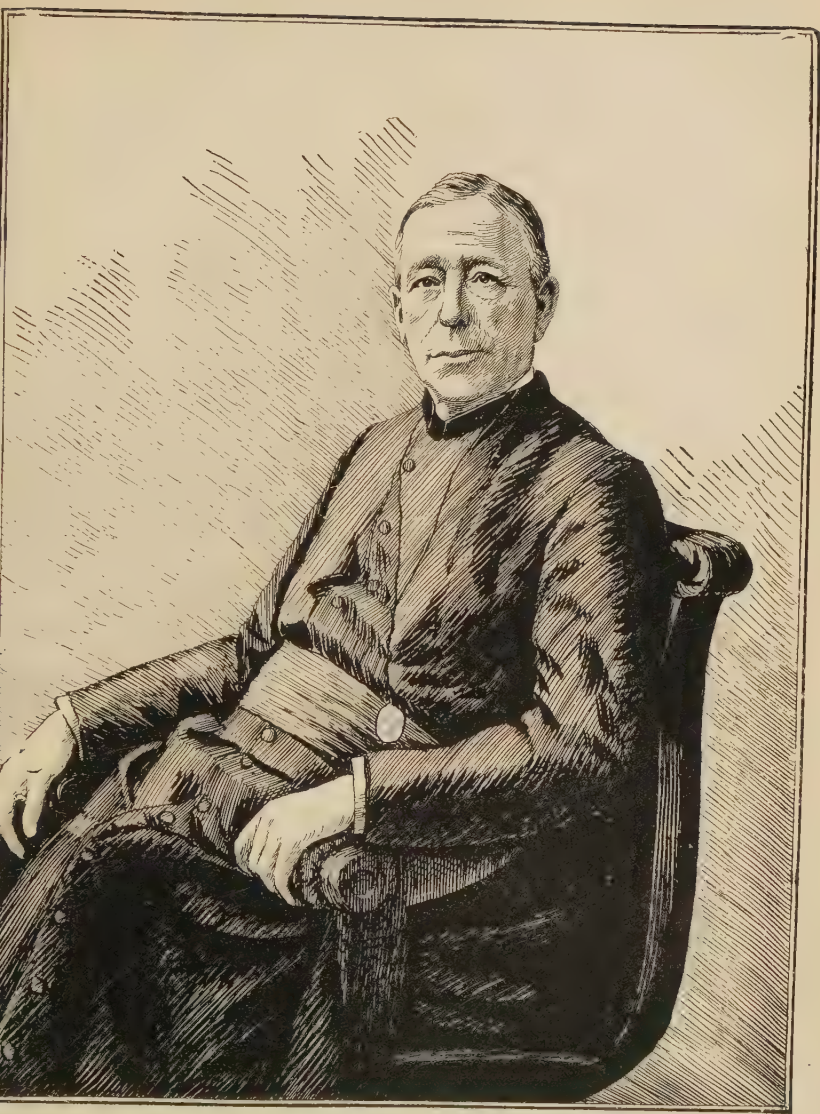
According to "Whitaker's Almanack," the estimated membership of the Church of England is 13,000,000 out of a population of about 29,000,000 in England and Wales. This is partly based on the fact that the Church possesses 6,200,000 sittings.

The English Church Union, of which Lord Halifax is President, includes amongst its members 4,000 clergymen and 30 bishops, mostly in the colonies.

The *Los Vos Rom* (away from Rome) agitation in Austria, took away quite a number from the Catholic Church in 1899. This was through a spirit of revolt and sedition, such as characterized Luther of old. It was a political job.

Germany had 11,013 suicides in 1897, a rate of 21 to 100,000 inhabitants. The rate for Prussia alone is 20, that for the Province of Saxony 30, and for Schleswig-Holstein 33, while in Catholic and Polish Posen it is only 8. For Berlin the rate was 34.

The *Lautaro* of Buenos Ayres, a Masonic organ, stated, May, 1900, that there are twenty million Masons in the world. It is also authority for the statement that Masonry has taken an active part in all the wars which the United States of America has had. And that the leading English



B. F. DeCosta, New York.

generals fighting against the republics of South Africa are active Masons. Free Masons evidently inherit the spirit of Lucifer, and are the great enemies of Christ here on earth, and the dire opponents of His Church.

DR. DE COSTA ON THE CUSTOM OF CHAINING BIBLES.

Dr. De Costa, in the Catholic World Magazine for August, tells the story of the chained Bible at Erfurt in 1507:

"No doubt there was a chained Bible at Erfurt in 1507. Chained Bibles were found 200 years later, as chained depositories are seen today in hotels. The Preface of the pre-Luther German Bibles stated that the book was 'for the use of unlettered simple folk, 'lay and spiritual.' They were quoted freely in sermons, and when Luther's edition appeared, Zwingli, a fellow-reformer, charged Luther with changing and mutilating the Word of God, which was deliberately done in the King James' translation, as the revised edition now shows. Much of Luther's translation was plagiarized.

"The Bible was published in Rome before Luther was born, as well as in cities like Naples and Florence. The Popes contributed to get the Bible into circulation. In France and Spain many editions appeared and it is estimated that 300,000 Bibles were in circulation when Luther 'discovered' the Bible in 1507.

"In 1311 Pope Clement had ordered the establishment of professorships for the study of the Sacred Word; and Pius VI., in 1778, congratulated the Archbishop of Florence on his success in placing the Scriptures in the hands of the people in their own tongue, as the Scripture ought to be left open to every one.' The history of the Popes is a history of Bible advancement. Adam Clarke, the celebrated Methodist commentator, declared that the Benedictine Calmet's was, 'without exception, the best commentary on the Sacred Writings ever published, either by Catholics or Protestants.'

"Something like the facts of the case was recognized by an Anglican clergyman at a recent missionary conference in New York. It was admitted that the giving of the Scriptures to the people in their own language was the policy of the Church down to the sixteenth century, but that the Council of Trent, in 1546, took 'a fatal position' in opposition to the Scriptures. Here is another of those falsehoods endowed with perennial youth. It is a case calling for a companion picture to that by Ward. We should have now the 'Chaining of the Bible at Trent.'"

AT COCK-CROW.

Among the ancient customs of England was one which was called "crowing the hour" at certain seasons of the year. The one who performed this singular task was dignified by the name of "The King's Crower." The practice was kept up until the accession of the House of Hanover. It is said that the Prince of Wales, afterward George II., felt greatly insulted when a man entered his room proclaiming, with sounds that resembled the shrill piping of a cock, that it was ten o'clock and that all was well.

It was formerly a common thing to see the figure of a cock perched upon the cross that surmounted a church steeple. There are various theories to account for what seems to us a singular practice. Some affirm that it had its origin in the fact that this bird is the emblem of watchfulness, on account of its tireless watch for the dawn; others say that its connection with St. Peter gives it its proud place. "With the blessed St. Peter seek and obtain mercy; this doth the cock set aloft remind you," so reads an old manuscript.

Among the ancient superstitions of England was the belief that all evil spirits that had been abroad returned to their proper places at the crowing of the cock; which may

have some connection with the tradition that our Blessed Lord was born at that hour.

A PERSIAN PHILOSOPHER.

Sadi, whose wise sayings are often quoted, being asked where he learned his philosophy, replied: "From the blind, because they never advance a step until they have tried the ground."

Again, Sadi said: "I never complained of my condition but on one single occasion, when my feet were bare and I had not money to buy shoes; but I saw a man without feet, and became instantly contented with my lot."

DEMOSTHENES, THE CONQUEROR.

The story of the struggles and perseverance of Demosthenes to success as an orator has been told again and again but is worth repeating. He had a weak voice, an impediment in his speech and very short breath. His audiences often in the first days of his oratorical experience hissed him off the stage, but he persevered. He stammered to such a degree that he could scarcely pronounce some words at all. To overcome these obstacles, he put small pebbles in his mouth and pronounced the difficult words. He also practiced speaking while going up steep and difficult places, so that his breath might be tried. He went to the seaside, and in the face of the most violent seas delivered orations to accustom himself to the roar of the assemblies and people who might object to his speeches. He took no less care of his actions than of his voice. He practiced before a looking glass to teach himself gesture. To correct an ungraceful habit of shrugging his shoulders, he practiced standing upright in a kind of narrow pulpit over which hung a spear in such a manner that if, in the heat of action, he should shrug his shoulders the point of the weapon would admonish him of the fact.—The New Voice.

ITEMS OF INTEREST.

The oldest national flag in the world is that of Denmark, which has been in use since the year 1219.

The English language is spoken by only about 125,000,000 persons, while the Chinese is spoken by over 400,000,000.

The total wealth of Great Britain, with all her possessions, is estimated by an American authority to be \$40,000,000,000. France comes next with \$37,500,000,000. The wealth of the six largest nations of the world aggregates \$165,000,000,000.

A penny was recently sold at auction in England for \$1,000. It was of gold, worth 20 pence (40 cents), and was coined in 1257 by order of Henry VI. But two other specimens are known to be in existence. They are in the British Museum.

There are some 60,000 costermongers who carry on business in the streets of London. Their capital is supposed to be \$250,000, while they are said to do a trade during the year of \$15,000,000. The profits of this turnover are about \$5,000,000.

PROTESTANT TEACHING.

It is true, as the Rev. Dr. Storrs admits, that all Protestant pulpit teaching is less commanding than it used to be, and the tendency is to reduce the pulpit to practical impotence. " 'Thus saith the Lord,' which commanded our fathers' immediate assent, now means to many, 'Thus saith somebody, nobody knows exactly who, reported by somebody else, of the correctness of whose report we can in no wise be certain.' " The fact is that Protestants of all shades of belief are beginning to realize the necessity of an authoritative guide in religious teaching. The next step will be to grasp the idea of a Church having a divinely appointed head, who can not mislead others or be misled himself.



Rt. Rev. Henry Cosgrove, D. D., Davenport, Iowa.

"*Epistolae Academicae Oxon.*" were edited by the Rev. Henry Anstey, M. A., an Anglican clergyman, and were published in 1899, by the Clarendon Press for the Oxford Historical Society. The book consists of a collection of letters and other miscellaneous documents illustrative of academical life and studies at Oxford between 1421 and 1509. It offers as in a microcosm a survey of English Catholic intellectual life before the so-called Reformation.

•

V. VARIOUS TOPICS. STRANGE FACTS. WATCHMAN ITEMS.

VARIOUS TOPICS.

Truth is mighty, but it is mighty slow sometimes. Slander is a sprinter always.

Has the following reflection, which is of the greatest importance, ever come to your mind: "Am I fit, am I worthy to pronounce the words 'Our Father'?"

The oldest paper in China, and probably in the world, is the Peking Gazette. It publishes official notices and gives some news, but without comment. It dates at least seven hundred years back.

According to the New York Sun, the tune of Yankee Doodle once "belonged to the Catholic Church, where it probably originated, somewhere about the year 1200 A. D."

There is nothing that so discomforts infidel philosophy as the inculcation of the truth that as Newton puts it, God is a necessary part of natural philosophy, and that to construct a system of the origin of things without an Eternal First Cause is, as it were, to imitate Swift's Laputans and begin a building at the top.

In the beautiful language of that ripe medical scholar, Dr. Thompson, of London, "Let our education be so conducted as to train the mind for tranquil superiority to passing cares, and to qualify for the exhilarating occupations of a useful life."

One good picture is worth miles of stencil-work. The picture of the Crucifixion by Brumidi over the altar in the Philadelphia cathedral would tend to soften the heart and elevate the mind of the most hardened criminal.

The Filipino don't like us. The Cubans don't like us. When pressed for a reason they frankly declare that we are without faith, manners or education. And they are not far out of the way.

Handel is said to have had such an appetite that on one occasion he ordered dinner for three at a hotel and presented himself alone to enjoy it. "Shall I serve dinner, sir, or wait for the company?" said the waiter. "Company?" said Handel, "vat company? I am ze company; serve ze dinner, prestissimo."

When hostilities between the Americans and the Filipinos were at their highest in 1899, the Archbishop of Manila tendered the services of the Sisters for the American wounded.

Apropos of the assassination of King Humbert.—"I must take my chances, for that is the trade of a king," he had said to General Draper, then United States ambassador to Italy, apropos of the assassination of Empress Elizabeth of Austria.

"Lawyers made the United States and lawyers govern the United States," said Dr. Depew in a speech in London, when on a visit to that city in 1900.

Jacob did not have the vision of the ladder and the angels till he had laid his head upon a pillow of stone.

One quality that sets Shakespeare as an artist above Isaiah, Dante, Michael Angelo and Beethoven, is his silent

peace. He is like a still top of an Alpine peak where no footprint stains the eternal snow. He is almost as peaceable as St. Thomas Aquinas.—Thoughts of a Recluse.

At a meeting of the alumnae of the famous Georgetown Academy of the Visitation, the office of honorary president for life was created and bestowed upon Mrs. Britannia Peter Kennon, a grand-daughter of Martha Washington. Mrs. Kennon graduated from the academy over sixty-five years ago, and is now 85 years of age.

The ancient Egyptians regarded the egg as a sacred emblem of the renovation of mankind after the deluge. The Jews adopted it as a type of the departure from the land of Egypt. The Christians, regarding the egg as containing the elements of future life, used it as a symbol of the Resurrection. This idea is expressed in the *Gentlemen's Magazine*, 1783, in an article in which the writer supposes the egg at Easter, "an emblem of the rising up out of the grave in the same manner as the chick, entombed, as it were, in the egg, is in time brought to life."

It will be noticed that the plural "litanies" is used, where we usually employ the singular, as, *Litany of the Sacred Heart*. Father Lambing, in *The Sacramentals*, explains this usage thus: "The word 'litany' is of Greek origin, and signifies an humble supplication and devout or fervent prayer. But the term applies rather to each petition than to the form of prayer as a whole; and hence, we may remark, the word is always in the plural in the liturgical language of the Church, and not in the singular, as it is in English."

"So far as internal architecture is concerned," said Fergusson, "the invention of painted glass was perhaps the most beautiful ever made. The painted slabs of the Assyrian palaces are comparatively poor attempts at the same

effect. The hieroglyphics of the Egyptians were far less splendid and complete; nor can the paneled temples of the Greeks, nor the mosaics and frescoes of the Italian churches be compared with the brilliant effect and parti-colored glories of the windows of a perfect Gothic cathedral, where the whole history of the Bible was written in hues of the rainbow by the earnest hand of faith."

The decoration, or the painting and sculpture, is the third element in church building—the poetry of the work. Here it is that the masters of the world's art have given the best effort of their lives. Here Murillo, in the cathedral at Seville, left his masterpiece, the great painting of St. Anthony of Padua; here Michael Angelo, at St. Peter's, planned and decorated the magnificent dome; here also, in the Gothic churches of France, the sculptor's work teaches history and religion to all who are familiar with the alphabet of art, the great cathedrals of Chartres and of Rheims alone having over five thousand artistic sculptured figures each.—W. H. McGinty.

The house of Francis McKinley, grandfather of President McKinley, still stands. The best way for Americans to reach Conagher is to go by the Belfast and Northern Counties Railway to Ballymoney, and then take a car or other sociable vehicle to the now illustrious spot. It stands a wee bit in from the corner of the cross road that leads up to Dunaverney—the continuation of the cross roads to Conagher proper and Benvariden, about two and one-half miles from Ballymoney. There it stands, almost the same as when Frank McKinley lived in it.

Lynch law is traced to a former upright warden of Galway, Ireland, who became himself the executioner in a case in which his own son was convicted, when the ordinary official resigned rather than carry out the sentence. It is also a familiar method of expression, intimating the decided re-

solve of peoples to put down crime by summary execution, where regular courts are not established, or when those in judicial positions decline or delay, without cause, to punish known perpetrators of crime.

Soldiers and sailors were raised to the altars June, 1900, in the beatification of the seventy-three martyrs of China, Cochin-China and Tonquin. A soldier and a sailor were beatified on Sunday—the Blessed Dionysius of the Nativity and Redemptus of the Cross. The former was a Breton, and, therefore, almost naturally a sailor. He served in the French and Dutch navies before entering religion in India. The latter was a Portuguese and went to India in the national army. Both saw and felt fire—the one by land, the other by sea. Both became Carmelites, went together as such in an embassy to the King of Achin, Sumatra; languished in prison for Christ's name and died after great suffering and became the proto-martyrs of the Sandaled Carmelites.

St. Matthew tells us that Jesus met two men in the land of the Gerasens who were possessed by evil spirits, and that the Savior drove the expelled spirits into swine. There is, according to Captain Wellby, an English explorer in Abyssinia, a devil-possessed district there called the district of Walamo. Walamo means devil-possessed.

The Messenger of the Sacred Heart calls attention to the fact that our new possession, Puerto Rico, was the scene for a brief space of the apostolic labors of Blessed Charles Spinola and Blessed Jerome de Angelis, two of the Japanese martyrs beatified by Pius IX. in 1867. They had left Portugal, with several other Jesuits, for Goa in 1596; but ocean storms damaged their ships and blew them so far out of their course that they had to put in at a harbor of Puerto Rico. For two months they preached and gave missions: then a fleet of seven vessels touched at the port and they

embarked for Lisbon. On the high seas the vessels were captured by an English privateers-man, but the missionaries were kindly treated and landed in London. They finally reached Lisbon, and subsequently went to the Japanese mission and to martyrdom. Blessed Charles Spinola, it is interesting to note, was a fellow-student of St. Aloysius Gonzaga.

Treating on the question of the Temporal Power of the head of the Church, The Catholic World says that the Pope is only the trustee of the temporalities. He may yield to superior force; he may again go to the catacombs and rule the Church like his far-off predecessors, the crown of martyrdom just hovering above his brow, but he cannot give away her patrimony. "There is one thing, said John Chrysostom, I dare not do: Tell the empress I dare not commit sin." There are unalterable principles, there are duties which bind forever, and though statesmen may intrigue, and armies march, and a ribald press defame, God's hour comes to repay His servant's fidelity. I put the question in a word: the pope must rule from a prison or a throne. Which do men choose for him? Have two hundred millions of Catholics no right to what belongs to them and their descendants against the few Italians who became wealthy in the ruin of their country and to the shame of civilization?

We don't yet know really what electricity is. Another problem in this line to be solved is what is the nature of the X-rays. Who knows the value of this unknown quantity? Not even their discoverer, Roentgen. It is a light produced by electricity and stronger than the ordinary rays of light. Stronger than ordinary rays they are used by surgeons to see where calcareous deposits and foreign metallic substances lie hidden in the body to-day.

Hard things were said of Martin Luther by Protestants themselves on occasion of the celebration of his quarto-

centenary. The most scholarly journal in England, we remember, spoke of him as a monster, and referred to his reformation as a myth. The Rev. Martin has not stood the test of historical investigation; and now there are many unprejudiced non-Catholics who see in the Father of Protestantism only an ex-priest of uncommon ability, it is true, but one having all the vices common to his kind. The Rev. Charles C. Starbuck, writing in the *Sacred Heart Review*, in reply to Dr. Sheldon, of Boston University, says that neither purity nor scrupulousness nor veracity was part of Luther's character:

In his conflict with Rome he deliberately emancipated himself from all obligations of morality. . . . To talk of moral strictness in any direction, but above all in what concerns the relations of the sexes, as being any part of his character, seems to be setting up an altogether fictitious Luther. . . . To talk about moral rectitude or moral obliquity, however, in connection with him, seems a good deal like inquiring into the moral rectitude or obliquity of a typhoon or an earthquake.

All this indicates an extraordinary change of opinion in regard to the great religious leader of the sixteenth century. Of course, only educated and unprejudiced men like Dr. Starbuck are as yet willing to admit that an altogether fictitious Luther has been set up; but it will not be long before the whole world will know the reverend reformer as a man who sadly needed reformation himself.

The German Catholics have made good use of the splendid gift of the Kaiser, the possession of the hallowed piece of ground on Mount Sion known for centuries as "Our Lady's Rest"—if we may so English the appellation "*La Dormition de la Vierge*," which the Germans variously translate as "*Maria-Ruh*" or "*Maria-Heimgang*." They have undertaken, at the cost of the Emperor, extensive explorations on the site, and several interesting discoveries have resulted. It is clear that four different churches

have successively occupied the site. First of all, the "Church of the Holy Sion," a sanctuary dating back to the earliest Christian times. In the fourth century its place was taken by the great double basilica, consisting of an upper and a lower church, which for centuries was a favorite place of pilgrimage. The Crusaders found this basilica in ruins, but considered it a sacred duty to build upon the spot yet a third church, a new basilica of the same form as the preceding one, and by its side an Augustinian monastery. These again were destroyed by the Saracens in the thirteenth century. In 1342 King Roger of Sicily bought the Holy Places of Palestine from Sultan Naser Mohammed, and presented them to the Holy See, and on November 21 Pope Clement VI. accepted the donation. Very soon yet a fourth church, another basilica, arose on the sacred spot, and was long served by the Franciscans. The latter were driven out, and this church also was destroyed about the middle of the sixteenth century; only two vaulted chambers are still left of the structure. "Though these are not very old," writes Bishop Keppler, "yet there is every guarantee that these remains of walls occupy exactly the spot of the most ancient buildings, and many of the stones may have been used from the ruins to build up the present walls." The German Catholics have already collected among themselves a considerable sum towards the erection of yet a fifth basilica on this hal-
lowed site.

MISCELLANY.

The editor of a yellow journal need not necessarily be an Orangeman.

Money makes the mare go, but railway officials prefer to run trains on time.

Character is formed by integrity, honesty, courage, moderation and large-heartedness.

The fight is not yet over between Michael and Lucifer. The battleground is only changed. 'Tis now about the child. Who shall have charge of the child's education?

Lutherans and High Episcopalians are the only sects looking after their children's special education.

In American politics the expression, "Turn the rascals out," generally means "Turn a different set of rascals in."

The Protestant preachers say they have an Apostolic mission, of course. Yes, these preachers have an Apostolic mission "to go and lie to all nations." It is needless to say who "sent" them.

Every one to their vocation. Admiral Dewey was a brave figure on "the bridge," but rather awkward on "the platform."

You wealthy, be liberal. God would have you be dispensers of His bounty to you in the support of religion. "Charge the rich of this world," says the Apostle, "not to be high-minded, to do good, to be rich in good works, to give easily, to communicate to others."—1 Tim., vi., 17-18.

Our minds are fed with the meat and milk of fact and fable from childhood on. It is the heart's blood of the primitive human race speaking in those sweet-scented legends of the eastern Talmud, as in the hoarse, wild tales of the northern Edda. Gestes and myths are nature's annals, and man's; he who makes them his proper study must read between the lines with enlarged and sympathetic eye.

Bryan's bright daughter: Let mankind doff its hat to Miss Ruth Bryan, daughter of the peerless W. J. Starting to school one day after the campaign of 1900 she made

a desperate run for a street car and finally succeeded in catching it. As she took her seat she gasped: "Well, I'm glad one of the family can run for something and get it." We really trust that Papa Bryan will not take umbrage at the remark of his daughter, who upon more than one occasion has given brilliant evidence that she is both witty and wise.—Des Moines Capital.

The reader often meets the expression "beneath the Southern Cross." This phenomenon is a constellation or cluster of fixed stars, never seen in the northern hemisphere. The constellation has the appearance of a cross.

The Philippine Islands were sadly behind the times. Manila, the most populous city, had only three saloons and even these did not have a "Ladies' Entrance." But that is all changed now. At present there are four hundred places where liquor is sold. The saloon has been oftentimes characterized as a "blot upon our civilization." If this be true, we have transferred only the blotted portion of our inheritance across the Pacific.—Church Progress. March 10, 1900.

A pathetic story of the last and failing days of Emerson is told in Mr. Howell's "Literary Friends and Acquaintances." The transcendentalist had come from his home to be present at the funeral of Longfellow. He was a wreck of what he had been and his memory had altogether failed him. He stood for some time beside the bier looking down into the dead poet's face, struggling to recall him. When the last ceremonies were over he said simply, to the friend who accompanied him, "This gentleman we have just been burying was a sweet and beautiful soul, but I forget his name."

Manchuria is the extensive region of eastern Asia which formed a portion of the Chinese empire until Russia ob-

tained control of it. A portion of the southern end is bounded by Corea. On the north the Yablonoi mountain chain bounds it and on the westward it is shut off from Mongolia by a palisade connected with the great wall of China. Manchuria is called the "country of the Manchooks." They are a Tungusian race. In the seventeenth century they invaded China and placed their leader's son upon the throne. Since that time the Manchoo dynasty has continued to reign in China. Manchuria's area is 360,000 square miles.

Wearied by the useless waiting for assistance from the present government, the Catholics of Spain have demanded from the ministry permission for the foundation in Madrid, out of their own means, of a purely Catholic university, similar to the one at Louvain, Belgium. The Count de Val has left a large legacy to sustain it, and the Bishop of Salamanca has forcibly pressed its claim on Silvela and his ministry.

Mgr. Francis Maringo, vicar-general of Athens, who is visiting this country, believes that the Catholic Church will obtain sway over the many thousands of Greek schismatics who inhabit Russia, Greece and Arabia. He says the Catholics are fighting an uphill battle in Greece. The Greek Church is the church of the nation, and the government expends millions every year in maintaining its institutions and furthering its interests.

"Utopianism" is another of the devil's pet words. I believe the quiet admission which we are all of us so ready to make—that because things have long been wrong, it is impossible they should ever be right—is one of the most fatal sources of misery and crime from which the world suffers. Whenever you hear a man dissuading you from attempting to do well, on the ground that perfection is "Utopian," beware of that man. Cast the word out of your

dictionary altogether. There is no need for it. Things are either possible or impossible—you can easily determine which, in any state of human science. If the thing is impossible, you need not trouble yourself about it; if possible, try for it. It is very Utopian to hope for the entire doing away with sin and misery out of the world; but the Utopianism is not our business—the work is.—Ruskin.

There are three national religions in China. One originated with Confucius, a sage who lived about 600 years before Christ. All Chinese reverence him, but a large part follow other systems of religion than the one he taught. Then there are: 2, Taoists; 3, Buddhists. But the real, universal religion of the empire is the worship of ancestors. Once or twice a year a Chinaman worships heaven and earth; but every day worship is offered to departed ancestors. Each family has ancestral tablets, boards about twelve inches long and three wide, with the name, rank, titles, birth and death days of each deceased member of the family written on them. Each day, morning and evening, incense is burned and worship offered before these tablets.

Frank J. Smith, for more than a year secretary of the Young Men's Christian Association in San Juan, Porto Rico, returned from there December, 1899, stated in general the efforts of the preachers to introduce Protestantism there was a miserable failure, adding that just now some progress is being made by the various religious attempts there, but it is a progress largely possible because of poverty. Just think of it, these preachers bribe these poor creatures to become apostates. If they had genuine charity they would relieve the distressed without placing a mortgage on their souls.

Father Chidwick, the heroic chaplain of the ill-starred Maine, thus describes a pretty feature of "rigging church"

on an American warship: "When the preparations are finished, word is sent to the officer in charge of the deck, and at the appointed time the church bell tolls and the church pennant is raised above the Stars and Stripes. The church pennant is a small triangular flag bearing the symbol of the Cross. It is the only flag ever placed above our country's; and the act is a beautiful acknowledgment from our country of her dependence on God, and is a sign to all right-thinking minds of the reason of her continued glory and prosperity. We feel that as long as she will lower her flag to that which is recognized as God's standard, she will lower it to none other." It would be interesting to know when the beautiful custom described by Father Chidwick originated and who chose the Cross as the emblem of religion.

In Father Lambing's excellent little book, "The Sacramentals of the Catholic Church," he calls our attention to some of the many blessings which the Ritual provides for various objects and occasions, remarking that they constitute a rich treasure for those who will draw from it in a spirit of lively faith. The blessing of various objects by the Church, he tells us, "proves three things: First, the fall of man and the passing of the world into the power of him who is called 'the prince of this world;' secondly, the solicitude of the Church that whatever is used by her children should be sanctified by the word of God and prayer; and, thirdly, it proves the faith of Catholics in times past, because many, if not all, of these blessings would never have been instituted had they not been asked for by the piety of the faithful. It may be further remarked that the prayers recited in the several blessings as a rule indicate or express both the desire that the article blessed may be conducive to the spiritual and temporal welfare of those for whom it is intended, and also the special grace for which the blessing petitions. The number of blessings in the Ritual is much greater than

the majority of Catholics imagine, being at least one hundred and twenty-five." We mention a few of these: Blessing of sick adults; blessing for infants that they may live to grow up in innocence and holiness; blessing for a child, and another for children assembled in the church for that purpose; blessing for sick children who have come to the age of reason, that they may be restored to health, to the Church and to their parents; blessings for various religious articles, such as rosaries, crosses, statues, crucifixes, bells, etc.; blessings for buildings, dwellings, bed-chambers; blessings of articles of food; blessings of living creatures, for instance, bees, herds of cattle and horses, for animals attacked by the plague; blessing of inanimate things, as a new ship, seeds and sowed fields, railroads and the cars to run on them, of a new bridge, of a fountain or spring, of every kind of medicine, of a granary and harvested grain. The foregoing are but a few of the many special objects for which a blessing may be asked. God has given man all he has: "The earth is the Lord's and the fullness thereof," and it is but fitting that His authorship and beneficence should be recognized in the usage of even the most humble of these gifts. The blessing of the Shanuon was indeed an act typical of the ages of faith.

A writer in the Dublin Review calls attention to a curious practice, some traces of which are found in the history of England and France as late as the days of Cardinal Wolsey. The practice was that of sealing treaties of peace between nations by administering Holy Communion to plenipotentiaries with "a divided Host." Thus George Cavendish's quaint old "Life of Cardinal Wolsey" records that when the great English Cardinal went to France in 1527 to conclude a treaty of peace with Francis I., "at the aulter byfore theme bothe a byshope devyded the Sacrament bytween the Kyng and the Cardynall, for the performance of the peace concludyd bytween theme." And later on, when the French ambassador arrived in

England, the Sacred Host was divided between Henry VIII. and the ambassador representing the French King, "as a firme oathe and assurance of this perpetuall peace." By thus uniting in the supreme act of religion, our Catholic ancestors sought to give sanction of the most sacred kind to the treaties between states.—Ave Maria.

The delusive character of the deathbeds of our Protestant brethren often furnishes sad spectacles and warnings. A most significant instance is that of Mr. Pitt, the celebrated minister, whose dying came quite unexpectedly. He was "attended" by a worldly-minded prelate, who talked to him in the conventional style about "the Savior," and his own unblemished life, etc.; with a result that, were not the scene so tragic, would provoke a smile. After listening to these topics, Mr. Pitt raised himself and said: "I must confess that I have completely neglected religion during my life, being so much taken up with politics. But," he added, raising his arms, "I throw myself entirely on the merits of my Savior." The bishop reports this with infinite satisfaction as showing clearly that his friend was now "all right." Repentance was not thought of. Poor Mr. Pitt had simply consented to transfer his case entirely to other guardianship. Non-Catholic deathbeds are often of this sort—a complacent concession that the matter concerns "the Savior," and no trouble need be taken by "the sinner."—Percy Fitzgerald.

EMULATED HANNIBAL.

When Admiral George Dewey and his younger sister, now Mrs. Mary P. Greely, were small children together in Montpelier, Vt., they read an account of Hannibal crossing the Alps. According to Max Bennett Thrasher, who relates the incident in *Self Culture*, the boy was strongly impressed with the story, as in fact, he seems to have been with almost anything pertaining to war. Just back of the State House is a high and very steep hill, at that time

probably bare of houses, since even now only a very few have been able to perch upon its slopes. Fitting himself and his sister out with such implements as he thought suitable one winter day, and naming the high hill the Alps, young Dewey started to cross them, he being Hannibal and his sister the army. It was cold, and the ground was covered with deep snow, but the endurance of the army did not give out until she had become so chilled that she was sick in bed for a week afterward as a result.

Between Admiral Dewey and his sister existed a sympathy of the most intimate nature. In one of his letters to her after the battle of Manila he said: "Just a line to thank you for your kind letter, and also for your prayers for my safety. Perhaps they did help. Who knows?"

WANTED ST. PAUL.

A comical incident at Constantinople illustrates what thin ice those who use the press have to walk upon under the rule of the Sultan.

There is a Greek benevolent society in Constantinople which recently had occasion to publish a pamphlet on its work, and on the title page there was put a quotation from Paul's Epistle to the Galatians. Very soon after it appeared, a police officer came to the printing office and demanded of the editor that she should give him information as to who this Paul was who had been writing letters to the people of Galata (one of the suburbs of Constantinople), as he had orders to get a copy of these letters and to bring the aforesaid Paul to headquarters.

The editor explained that Paul could not be brought to headquarters; he was dead. But the functionary retorted that his orders were to bring Paul, and, if he could not bring Paul, to bring the editor. It was of no use to protest that Paul had been dead for 1,800 years; the editor was taken to headquarters and put in prison for several days, until finally the Greek patriarch interfered and presented the Bureau of Censorship with a copy of the letter of Paul,

which he showed was addressed not to the people of Galata, but to a province of the ancient Roman empire.

This having been at last made clear the editor was released

THE YANKEE DEGENERATING.

The Yankee, like poor Lo, is doomed to extinction. Unlike poor Lo, however, he is the victim of his own hand. "By startling leaps," says the Ohio State Journal, "the old Yankee race seems to be dying out in Connecticut and in most of the old New England States. Every report of vital statistics compiled for several years in Connecticut, and all the New England States except Maine, bears witness to the fact, but none has proved it so thoroughly as the annual report of the Connecticut State Board of Health, published on Friday. The decrease shown in the number of inhabitants of American parentage, not alone of the descendants of the old English or Pilgrim settlers, but the second, third and later generations of descendants of other nationalities, is startling. For this class of population the death rate is shown to exceed the birth rate."

It could not be otherwise, with the inhuman prejudice against the most sacred duties and offices of marriage, evinced by this decadent race. Wives of old Yankee stock have a notorious aversion for the cares of maternity.

SOURCES OF GREAT FORTUNES.

Jay Gould worked as a boy on a small dairy farm, and afterward as a clerk in a country store

The nursery of the Astor estates was a small plot of land on Broadway, bought by the founder of the family for \$250.

Fifty years ago Andrew Carnegie was earning \$1.25 per week as a bobbin boy. He emigrated to America a pauper.

John D. Rockefeller followed the plow on a mean little farm belonging to his father. In his youth his greatest ambition was to be a circus rider.

The founder of the Rothschilds was a pawnbroker in a

dirty back street of a second-class German city. The descendants of his five sons and five daughters by their aggregate wealth now sway the money of the world.

Mackay was a common pickman when he struck it rich in the famous Comstock lode; Lichtenstein, Yerkes and Belmont were paper boys; Armour and Goelet worked in their early days for 75 cents per week and thought themselves rich on it.

Sir Thomas Lipton, the great British millionaire, was the son of poor Irish parents. He began life as a cabin boy on a coaster. When later he was promoted to the second assistantcy in a Chandler's shop he was grateful for the privilege of sleeping under the counter.

CROCODILE TEARS.

The expression "crocodile tears" can be found in almost every European language, but it is doubtful if one in a thousand of those who use it have an idea of its origin. We are told in the *Bestiary* of Guillaume le Clerc that when the crocodile finds an unwary traveler it devours him, but afterward weeps over him all the rest of his life. This is very evidently the allusion in "Othello:" "Each drop she falls would prove a crocodile." (1, 257.)

There is another version of the fable, however, which is more often referred to in literature, and according to which the crocodile sheds tears in order to allure the traveler to destruction. Shakespeare alludes to this in the passage where he tells how

"The mournful crocodile
With sorrow snares relenting passengers."

"2, Henry VI.," l. 26.

MORMONISM INCREASING.

Mormon missionaries, says Father Hudson in *Ave Maria*, March 24, 1900, seem to be more successful than other sectarians in one respect at least: they succeed in maintaining the thickest kind of silence regarding the results of

their propaganda. We have been severely shocked by the discovery that of the eleven Northern States for which statistics can be procured, Indiana is the one in which the Mormon propaganda has been most successfully pursued; and only in one other state, our neighbor on the west, have the emissaries of Mormondom been more energetic. In Illinois there are now fifty-one elders seeking to make Latter-Day Saints of the country people, and in Indiana there are forty-two. Yet, in spite of unusual opportunities, we have known only one priest who seemed to be aware of the presence of the apostles of polygamy in these states. There is something uncanny in the secrecy which enshrouds these people and their work—a secrecy all the more remarkable since Indiana alone furnished 275 “converts” to Mormonism last year. The Saints ought to be looked after more sharply than they are.

STRANGE FACTS.

Mark Hanna's ancestor was public prosecutor of McKinley's uncle in connection with the rebellion of '98. In the United States Mac is Mark's protégé.

By a curious irony of fate, Sir Richard Webster, whom Lord Russell worsted in the famous Parnell trial, was named to succeed him as Chief Justice of England.

England and Germany sold rifles to China in 1899 which were used against themselves in 1900. Germany alone sent four hundred and fifty thousand Mauser rifles and four million rounds of ammunition in 1900.

The Missionary Conference, New York, in 1900, claiming to be Ecumenical—a title peculiar to the great historic Church of the ages was of a peculiar “make-up.” It

was composed of citizens from monarchical England, despotic Russia, Sultanic Turkey, subjects of princes, dukes and lords, Socialists, Anarchists and Communists. All these delegates met in a city in this country and impudently proclaimed themselves members of the United States Republic. "We citizens of the United States" made suggestions to the government about the Philippines, simply because they had a few ideas in common about humanity and because they wanted to rob those islands of their faith.

TEMPERANCE ITEMS.

"Men go into the saloon respectable and come out felons."

"Drunkenness is the incentive and nurse of every vice."
—St. Isidore.

"Drink alone destroys—ruins—more people than all the other plagues together which afflict humanity."—Discourse on Nature.

"The moving cause of crimes of violence and disorder in our midst is drunkenness. We may set down three-fourths—I think nine-tenths of them—as arising from drunkenness."—Stipendiary Magistrate of Liverpool.

After running over the statistics of death from drink, published in the various countries; after attending for some years the clinique of great Parisian hospitals; after consulting the registry of cases admitted to "homes for strangers," one becomes perfectly convinced that alcoholic poisoning is a more murderous plague, perhaps, than the great epidemics which at different epochs have devastated humanity. The pest, the cholera, the yellow fever, break out suddenly and decimate a village, a province, a whole country, but their passage is transitory in essence. Alcoholism takes no holiday.—Dr. G. Marty.

A Great Man's Advice:—A statesman of national reputation said: "You ask for a word of wisdom to young men. Well, my one will be two. 1. Make a written pledge not to drink 'fire-water' until you're a grandfather, and, 2. save something regularly every Saturday night, if it's only a penny. Given health and opportunities, the man who is temperate and frugal is bound to be a respectable member of society. Whether or not he will amass riches is a question partly depending on whether or not the money-making talent has been placed in his crib by his fairy godmother; partly depending on his wife. But the main thing in this world is to be an honorable citizen, and the abstemious and thrifty man is most apt to attain that measure of success."

Mr. Key wrote "The Star Spangled Banner" to the air of "Anacreon in Heaven," which he had heard at the home of Mr. P. E. Thomas, near Annapolis, Md. (Got from the Anacreontic Club in London.) He was a prisoner on board the British ship at Fort Henry when he wrote the ode. Mr. Key could not "turn a tune" himself. But with the rhythm and swing of the tune in his mind he composed "The Star Spangled Banner."

A good pointer from Bishop McQuaid. He says: Young men who break away from God, you will find, have taken the first step downward in the saloon. Now, I am an old man with a great deal of experience, and often my heart is sad to see young persons, who have begun so well, drop away from God and naturally, I had to study the cause, and I found it in the saloon. Although a youth may be all right when he goes into a saloon, he soon comes to like the kind of company he finds there, and taking to their speech and habits, he becomes a drunkard like them, and a drunkard is a disgrace to the community and on the highway to hell. Now, if we can only save the young to sobriety until they are 21 years of age, they are generally saved forever.

DRUNKARDS IN DENMARK.

When the police in Denmark find a man helplessly drunk in the streets they drive the patient in a cab to the station, where he sobers off; then they take him home. The cabman makes his charge, the police doctor makes his, the agents make their claim for special duty, and this bill is presented to the landlord of the establishment where the drunkard took the last glass that did the business.

AN OLD TEMPERANCE PLEDGE.

It is not generally known, says an exchange, that twelve former presidents of the United States, at the earnest solicitation of Edward Cornelius Delavan of New York, appended their names to the following "temperance declaration":

Being satisfied from observation and experience, as well as from medical testimony, that ardent spirits and drink is not only needless, but hurtful, and that the entire disuse of it would tend to promote the health, the virtue and the happiness of the community, we hereby express our conviction that should the people of the United States, and especially the young men, discountenance entirely the use of it, they would not only promote their personal benefit, but the good of our country and the world.

The presidents so signing were Andrew Jackson, James Madison, John Quincy Adams, Martin Van Buren, John Tyler, James K. Polk, Zachary Taylor, Millard Fillmore, Franklin Pierce, James Buchanan, Abraham Lincoln and Andrew Johnson.

THE REAL OLD STUFF.

How to make fifteen-year-old whisky in fifteen minutes was demonstrated at a short session of Senator Mason's food investigation committee in the Grand Pacific hotel, in Chicago, not long ago. The demonstrator was Dr. H. W. Wiley, chemist of the agricultural department, who came to Chicago in Senator Mason's wake to tell the one-man

committee all about sundry forms of food adulterations which it would too violently disturb the official atmosphere of Washington to detail in that vicinity.

The rotund politician nodded smilingly as the chemist called off a long list of essences and other specifics used extensively in the adulteration of whisky. Dropping a tiny pellet of the adulterant into a bottle of Lake Michigan fluid, the chemist watched it quizzically as it splurged and sizzled in dissolution.

The lone committeeman was amused and interested as he saw the bottle's contents take on an inviting aspect as of Kentucky's choicest "old crow" or of Ireland's own "poteen." Not all the eloquence of the chemist could convince the senator that the stuff was a safe concoction to sip or sample and, shying dexterously away toward the open door, he took an adjournment until Monday.

NO MOVING THE QUAKER.

Some short while back a Quaker, driving a single horse chaise up a lane that leads from one part of Cottonopolis to another, chanced to meet with a young man who was also in a similar carriage. There was not room enough for them to pass each other unless one of them would back his carriage.

"I shan't make room for you," said the young man.

"I am older than thou art," replied the Quaker, "and therefore have a right to expect thee to give way so that I can pass."

"Well, I won't," resumed the young fellow. He then pulled out a newspaper and began to read, as he sat still in his carriage.

The Quaker, observing him, pulled a pipe and some tobacco from his pocket, struck a light, and sat and puffed away very comfortably.

"Friend," said he, "when thou hast read that paper, I should be very glad if thou wouldst lend it to me."

The young man gave up the contest.

Great Britain spends annually about seven hundred million dollars for drink.

"If all testimony is not fallacious," says Dr. Dawson Burns, "the mainspring of pauperism and of all destitution is drinking; and until that is overcome, little reduction of the measure or burdens of this evil can be expected."

The California Voice says that a syndicate of foreign brewers and liquor dealers take from the United States nearly six hundred million dollars in gold annually as dividends for money invested in the drunkard manufactories of this country.

The London Tablet comparing the statistics for the United Kingdom, France, Germany and the United States, arrives at this conclusion: "It is remarkable that the Americans are by far the most abstemious of the four peoples, whether the liquor under consideration be wine, beer or spirits—and a better argument in favor of temperance it would be difficult to imagine."

A Protestant newspaper, summing up the costs to our nation of intemperance, names "a billion dollars a year; legions of lives; woes innumerable; an appalling amount of insanity and disease and crime; moral and spiritual paralysis." To which we add, eternal tortures in that place of fire and brimstone.

DR. TALMAGE.

Bishop Howley, of St. John's, N. F., preaching in St. Michael's Cathedral, Toronto, May 14, 1900, spoke of what he characterized as the most remarkable phenomenon in the 19th century—the fact that any irresponsible person who assumed to preach the doctrine of Jesus Christ would be certain to find a following.

"Take the case of Talmage," said the Bishop, "an un-

educated man of smart expressions. He has built a large temple, traveled in the east and visited Athens. He preached from the same post as St. Paul had preached to the Athenians; but St. Paul had been called by God, whereas Talmage had only his own presumption to support him." He also spoke of Dr. Talmage's visit to Palestine and of his baptizing one of his followers in the Jordan. This action Bishop Howley characterized as "blasphemous audacity."

A TEMPERANCE TALK.

Why a Man Should Not Drink:

Because it isn't good for him.

Because it isn't good for his family.

Because it wastes his money.

Because he is liable to drink to excess.

Because drink isn't necessary to health.

Because, on the contrary, it has been proven detrimental.

Because happiness doesn't depend on drinking.

Because misery often results therefrom.

Because it is often the ruin of homes.

Because it never helps a man in the struggle of life.

Because it lowers the tone of a family.

Because it opens the door to temptation.

Because it forms a habit almost impossible to overcome.

Because many a mother's heartache may be traced to it.

Because jails and orphan asylums proclaim its work.

Because drunkards' graves are so numerous.

Because children inherit the taste for drink.

Because there are a thousand other reasons which we have no time to enumerate, all pointing to the folly of drinking intoxicants, and to the wisdom of being a total abstainer.

APOSTROPHE TO WATER.

The following story was often told by John B. Gough in his temperance lectures. It is too good to be lost sight of.

"On a certain occasion one Paul Denton, a Methodist

preacher in Texas, advertised a barbecue with better liquor than is generally furnished. When the people attended a desperado in the crowd cried out: 'Mr. Paul Denton, your reverence has lied. You promised not only a good barbecue, but better liquor. Where's the liquor?' 'There!' answered the minister in tones of thunder, and pointing his long bony finger at the matchless double spring gurgling up in two strong columns with a sound like a shout of joy from the bosom of the earth. 'There!' he repeated, with a look terrible as lightning, while his enemy actually trembled at his feet, 'there is the liquor which God, the Eternal, brews for all His children. Not in the simmering still over smoky fires choked with poisonous gases and corruption doth your Heavenly Father prepare the precious essence of life, pure cold water, but in the glades and grassy dells where the red deer and child love to play, there God brews it; and down, low down in the deep valleys, where the fountains murmur and the rills sing; and high up in the mountain tops, where the naked granite glitters like gold in the sun, where the storm clouds brood and the thunder storms crash; and out on the wild, wide sea, where the hurricane howls music and the big waves roll chorus, sweeping the march of God—there he brews it—the beverage of life, health-giving water. And everywhere it is a thing of beauty, gleaming in the dew drops, singing in the summer rain; shining in the ice gems, till they seem turned to living jewels spreading in gold over the setting sun, or in white gauze over the midnight moon; sporting in the cataract, sleeping in the glacier, dancing in the hail shower; folding its bright curtains softly around the wintry world, and weaving the many colored bow, that seraph zone of the air, whose warp is the rain drops of the earth, and whose woof is the sunbeams of heaven, all checkered over with the celestial flowers of the mystic hand of refraction—that blessed life water: no poisonous bubbles on its brink; its foam brings not murder and madness; no blood stains its liquid glass; pale widows

and starving children weep not burning tears in its depths! Speak out, my friends, would you exchange it for the demon drink—Alcohol?

"A shout like the roar of the tempest answered 'NO!'"

FROM THE TOWER OF THE WATCHMAN.

The "Independent" thinks "Protestant" is a very bad name for a religion.

A recent court decision in Dublin fixes the status of Jesuits in that country as one of outlawry. (The penal law relative to them not repealed.)

Two more Methodist colleges in Missouri have just consolidated. That plucky sect has followed Rome until it finds itself in very deep water.

The nineteenth century opened with a series of wonders by the French in Germany; it closed with a series of wonders by the Dutch in South Africa.

The justice's court is the refuge of puzzled couples desperate over repeated failures to reconcile facts and dates in the tangled biography of love.

The Duke of Norfolk and 200 leading English Catholics made a pilgrimage to Rome to assist at the midnight mass of the Sovereign Pontiff at the close of 1900. This looks like old times.

Twentieth century! we salute thee. We saw thee born; we shall not see thee die. But we plight to thee at thy birth what is best in us: our Roman Faith; our Catholic Hope and our Christian Charity.

It turns out that only 250 copies of the "Life of Father Hecker" had been sold when the Pope condemned it. This proves how widespread the errors of that volume were.

The Independent, says Dr. De Costa, "has gone home;" meaning that he has become a Catholic. Yes, dear Independent and the latchstring hangs out for other home-coming prodigals.

Not a year passes now that we have not one or more new histories of the Church of England. Evidently those good gentlemen have not yet agreed upon a story of their abandonment of the old faith.

The Catholics of France claim the honor of having driven the Jews out of journalism in that country. We believe the claim is well founded. That is certainly a great service done to truth and decency.

The burial place of the House of Savoy is now in French territory. The church which contains the ashes of all the princes of that line since the thirteenth century is by treaty preserved from expropriation or diversion to any other use.

When St. Louis gave a house to General Sherman it was known to every contributor that Mrs. Sherman was a Catholic. What was no offense in the hero of the march through Georgia was a crime in the hero of Manila Bay.

The Orangemen of Belfast have elected a Jew, Otto Jaffe, lord mayor of the city for 1899. Jews and atheists were always eligible to that office; only "Papists" are disqualified.

The Harper Brothers have failed with liabilities amounting to five million dollars. They were for fifty years pub-

lishers to His Satanic Majesty, the Father of Lies, and it is not uncharitable to hope that the old scoundrel is involved in their failure.

The Israelites, after being fed on vegetarian diet for a long time in the wilderness, asked for flesh. they got quails to eat and the result was a great outbreak of disease among them. Daniel and his companions, on a vegetarian diet, were fairer and fatter than those fed on flesh. The mad King Nebuchadnezzar recovered his reason after seven years of vegetarianism, even though he ate only grass and roots, which we do not advocate.—Western Watchman, St. Louis.

MADE LINCOLN TUMBLE HIS HAIR.

The death of Joseph Medill recalls the story of a picture of Lincoln, the one by which he became known to the country. It was very soon after the first nomination of Lincoln for the presidency. The story of the picture is given in Mr. Medill's words as nearly as they can be recalled:

"I knew him so well that I called him Abe and he called me Joe. He came to see me in the Tribune office soon after his nomination. I think I sent for him. I said to him after we had talked of more important matters:

"'Abe, there are not many people in the country who know how you look. You must have your picture taken. Get ready and I will go with you.'

"Snapshots were unknown then, and so were newspaper artists, as they are called. Lincoln went to his hotel to fix up and I called for him at the appointed time. I think he saw that I was surprised.

"'How do I look?' he asked. His coat was buttoned from top to bottom, but it was his hair which caused me to look at him. He had evidently wet it and it was brushed to the skin and across his temples as smoothly as if it had been ironed. It was so unlike him that he looked unnatural.

"'It will never do,' I said as soon as I could recover my breath. 'Abe, you never could be elected President if the country thought you wore your hair that way.'

"He looked at me as if he were dazed. He had the heart of a child. He had plastered his hair down in that way honestly and innocently. It hurt him to think he had done something he should not have done. That was his nature. He looked in the mirror, and then that expression of humor which I never saw in any other face came out. He took both hands and shoved them through his hair until it looked like a brush heap after a hurricane. Then he looked at me, and I told him that was more like him. We walked to the photographer's, several blocks away, and my recollection is that he scarcely spoke during the time. When he sat before the camera he ran his long fingers through his hair again and then looked at me like a child that had been whipped. From that picture all copies for campaign purposes were made, and whatever caricatures and cartoons were made of him during the campaign were suggested by that picture."

The blasphemous poem about the Kaiser, which Captain Coghlan has made famous, was written in Montreal in October, 1897, by a Scotchman called Gordon, who was at the time a member of the Montreal Herald staff. It was finished in less than an hour's time and was apropos of the Emperor's speech about the divine right of kings. In its original form the poem consists of thirteen verses. Gordon died a few months ago in the Notre Dame hospital at Montreal and was buried by his friends among the newspaper men.

The Westminster Gazette states that Miss Adeline Sergeant, the novelist, has become a Catholic. It appears she was confirmed by Cardinal Vaughan in his private chapel Oct. 27, 1899. She is one of the first converts of Father Maturin.

Writing from Paris in 1900 Father Phelan said: The Cardinal tells me that he has the best diocese in the world, and the worst. He has more angels and more devils under his jurisdiction than any bishop in Christendom. I live in Old Paris, in the Catholic and formerly aristocratic Faubourg of St. Germain.

A Protestant minister in England declared the other day that a belief in the doctrine of Purgatory was spreading over that country and only unreasoning prejudice prevented the universal adoption of "that beautiful doctrine, that helpful doctrine, that true doctrine."

The Royal University of Manila, founded by the Dominicans and always conducted by them, graduated its first class in the year 1601. Where were Harvard and Yale then? Where was the New England free school? And to think that such a grand seat of learning should owe its existence to Mexicans!

The Freemasons of England are agitating against any change in the King's oath. They say the whole structure of Protestantism in the British Isles rests on that oath. On all hands it is admitted that the oath is a lie and a blasphemy; hence we think Protestantism could have no more fitting foundation.

The children of a Dutch spectacle-maker named Lipper-shey were playing with some of their father's glasses before his door, setting them this way and that, and looking through them in sport, when, by a certain accidental arrangement of the glasses, they were surprised to see the spire of the distant church brought close to their eyes. Their father was called to witness the phenomenon; and, delighted at what he saw, he began the construction of the telescope. When it was finished he took it to Galileo, who



Rt. Rev. Thos. M. Lenihan, D. D., Cheyenne, Wyoming.

improved upon it, and astonished the Doge and the nobles of Venice by one day presenting it to their wondering eyes to look through.

The London Tablet is authority for the statement that the grandchildren of Charles Dickens are being reared Catholics, and we know from other sources the descendants of Byron and Scott have come over to the old Church. In this connection we must say the bitterest little book we have ever read is Dickens' "Child's History of England." How Charles Dickens could have written it surpasses understanding.

The governor of New Hampshire says in his fast day proclamation: "The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times." New Hampshire has been one of the strongholds of Protestantism for two hundred years and of late has been voting the Republican ticket. We have an idea that the people of New Hampshire have about as much religion as they ever had."

In his article on the "Intellectual Future of Catholicism" in the "Nineteenth Century" for November, 1899, Mallock says: "If the Christian religion holds its own at all in the face of secular knowledge, it is the Christian religion as embodied in the Church of Rome, and not in any form of Protestantism, that will survive in the intellectual contest." He is a Protestant who declares that Protestantism is impracticable, unspeakable; nay even "unthinkable."

A young Catholic boy used to serve Mass at Fredericktown years ago. He came to this city to study medicine. His indulgent mother supplied him with abundance of money to run with the fast set of his college. He saw the city after class hours and by gaslight, and ogled the gaslight girls on the street corners. He married one of them.

Last Monday he shot and killed her. Last Thursday he was indicted for murder in the first degree. Moral—There is no moral. Hang him.

Protestantism is preparing a posthumous trial for its founder, Luther; and the child is now born who will see him take high rank among the greatest scoundrels of the world. Stout champions are already preparing the plea of insanity, the last hope of the arraigned villain. But Luther was not insane; insane men do not sing peans of praise to wine and women.

Every Protestant pulpit in the land rang with praises of Easter. They had little to say when Our Lord was in the hands of His enemies: they were conspicuously absent from the Cross on Good Friday and we have an idea they would not be seen around near the tomb on Sunday morning if they did not know that the Redeemer was not in it. The flesh and blood Christ was never popular among Protestants.

A contemporary says: "Protestantism has a right to live, so long as there are Protestants who conscientiously believe that way." Smallpox has the same right to live so long as there are people affected that way. We may not kill the patient to cure the disease. But to say that the disease has a right to live is to talk nonsense. The toleration of the Church is for the sinner: not for his sin.

The African Apple of Discord has been divided between England and France; the former gets the juicy Nile valley, and the latter the core of Sahara. We are glad they are both satisfied with the division. The Sultan looks on in wonderment, as if he would ask, "What is there left for me?" He may throw his turban at the Dark Continent and be content never to get it back again.

In answer to the petition of the Apostleship of Prayer for the conversion of Scotland, a pamphleteer declares that "Scotland cannot become Roman Catholic through prayer or through Scripture; nor yet by dictation of the Holy Ghost." It was not these that drove her into heresy; but perhaps they will have something to do in bringing her back. Because Protestantism has successfully defied God for four hundred years, it does not follow that it will be able to do so always.

For over a quarter of a century the hopes of the Church have been centered in America. If we are not alive and wide-awake the banner of progress will pass from our hands and the rainbow of Catholic hope will span the Australian sky and shed its lusters under the Southern Cross. The dedication of the Cathedral of Sydney and the Catholic Congress just held in that city indicate marvelous vitality and force in a Church which eighty years ago had to worship in secret and live by stealth.

When two Catholics go before a squire to get married it is because they discover an imperative necessity of reconciling events and dates. When a Catholic and a Protestant go before a squire for a permit to cohabit, it always means that the Catholic party is willing to sign a blanket mortgage on his body and his boots and his little soul to purchase the contempt and scorn of the Protestant. In cases of that kind our sympathies are always with the non-Catholic.

Rev. Samuel S. Griner in 1898 established the "Church of America, which is the Church of God," and proclaimed himself "Primate and Bishop." On the 16th of February, 1899, he was arrested in Scranton, Penn., on a charge of forgery and grand larceny, and will be prosecuted in St. Paul, Minn. If courts had done their duty in Germany when Luther established his church we might have had an

earlier edition of Pilgrim's Progress, but would have been spared the Table Talk.

A Protestant preacher in New Jersey one Sunday in April, 1899, announced that henceforward only subjects of the day would be discussed in his pulpit. He declared that the Protestant Church should be made more secular and people should be left to believe as they pleased and ministers released of the horrid obligation of preaching a Gospel in which they did not believe. The movement is admirable but impossible.

The Russian officers who followed the French manoeuvres around Chartres showed that in the Russian heart faith burns above all patriotism. They visited the grand cathedral and afterwards paid a visit to the venerable bishop, an officer in the war of 1870; and when taking leave of him they kissed his ring and asked his blessing, saying: In visiting foreign countries the Russian first pays his respect to "le Bon Dieu." At the dejeuner given by the general staff after the evolutions of the third day the bishop presided and was shown every mark of courtesy. The French army and navy are a body of Christian soldiers again.

The heads of the ten religious sects of Japan have issued an address to all the ecclesiastics of the west, expostulating against the invasion of Confucian lands by the Christians. Their appeal is long, cautious in its wording and most respectful. Were we a Protestant we should say that it was unanswerable. Taking religion as a form of civilization and confining its operations to this world Confucianism is as suited to the nature of the Chinese as is the Baptist worship to that of the negroes of the United States. Confucianism, Shintoism, Mohammedanism and Protestantism are all worldly religions and all occupy the same moral plané.

The Protestant sects are going to unite in one grand evangelistic movement during 1901. They are to bury all doctrinal differences for the time being and unite their energies and financial resources on the single work of converting souls. To this end the Methodists are ready to contribute \$20,000,000 and an unlimited number of missionaries. What a terrific lot of talk this money will buy, and what a tremendous addition will be made to the literature of fiction! The preachers will get the money, and the heathen will get the talk; while all the shelf-worn, stale and unsalable fiction will be generously donated to the Catholic Church. In the beginning of the 19th century Protestantism was a fraud; in the beginning of the 20th it is a humbug.

"The Campbells are coming," and there is consternation in the old kirk of Scotland. A cablegram from London informed us that the Argyll family, who are the straightest kind of Presbyterians, were greatly scandalized by the conversion to Catholicism of Miss Leila Campbell, niece of the present duke; and fairly dumfounded by the subsequent conduct of the young lady in entering a Carmelite convent. Miss Campbell is an orphan, and was virtually adopted by the duke of Argyll. She is described as a person of great beauty, and the Campbells had counted on her attaining the first rank in the highest aristocracy of the United Kingdom. Instead she has chosen to be a barefooted follower of St. Teresa.

Kings should go to mass on Sundays. We are indebted to the Anarchists for an emphatic inculcation of that duty. Sunday is the day set apart for the execution of kings by the high court of the Internationale. The king of Italy was killed on Sunday; but the poor fellow had been to the 11 o'clock mass with Margaret that morning. On Sunday, March 17, 1878, an attempt was made on his life; and on

the 25th of March, 1893, another attempt nearly ended his days. The Duke de Berry was assassinated in Paris on Sunday, the 13th of February, 1820. The Czar Alexander was killed by a bomb Sunday, the 13th of March, 1881. President Carnot was killed on Sunday, the 24th of June, 1894. Canovas was assassinated on a Sunday. Yes, kings and rulers should go to mass on Sunday.

VI. RELIGIOUS AND DEVOTIONAL SUBJECTS. A SAINTLY CHAPTER.

RELIGIOUS AND DEVOTIONAL SUBJECTS.

Conscience is God's deputy in the soul.

The beautiful dome of Cologne was begun in 1824, and has cost up to date over \$5,000,000.

Great are the Little Sisters of the Poor. Their zeal is only equaled by their labor.

The Bishop of Nismes, France, says: 'Let us not speak ill of a century which has produced a Père Pernet and a work like that of the Little Sisters of the Assumption.'

"If the wrong side of heaven is so beautiful," said a little girl looking at the stars, "what must the right side be!"

Mr. Stanford Ransome, in his "Japan in Transition," says that "the only sincere Japanese Christians are the Roman Catholics."

The Catholic Church has conferred the honor of canonization upon but three of the profession of architects, all three—St. Germain, St. Avitus and St. Agricola—who lived in the Sixth century, being bishops of great sees in France.

It appears that Father Mesia was the originator of the Three Hours' Service in honor of the agony on Good Friday. A native of Peru, he is described as a man conspicuous for his humility, spirit of penance, charity and up-

rightness. Peru is a land where tidal waves and earthquakes have now and again wrought havoc. An annual service in commemoration of the earthquake of October 20th, 1687, and in expiation for the sins of the people gave rise, it is believed, to the devotion of the Three Hours.

Rome took care of Greenland and New England before the discovery by Columbus—before the New World was known to the old commercial world.

Catholics are noted for their love of the Church and Mary. They love the Virgin Mary because she gave them Jesus. They love the Church because it tells them about Jesus.

The Ansel del Madonna, by Raphael, holds the distinction of being the most expensive picture in the world. It was purchased out of Parliamentary grants from the Duke of Marlborough for \$350,000, which is equal to \$60 per square inch.

The Melbourne Cathedral is larger than St. Patrick's in New York, being 340 feet long. The transepts are 162 feet wide. What has been accomplished in Melbourne is at present being done in Sydney, where a splendid cathedral, equally costly, is at present being erected.

Under temptations against holy purity St. Benedict rolled his naked body among thorns. St. Peter of Alcantara threw himself into a frozen pool.

The clergy of the United States have decorated a chapel in the New Basilica of Our Lady of the Rosary at Lourdes. It is dedicated to the Coronation of the Blessed Virgin.

At weddings the Greek Church uses two rings, one of gold, the other of silver. In Spain and Portugal three

rings are placed upon the fingers of the bride at the words: "In the name of the Father, and of the Son, and of the Holy Ghost."

It is not perhaps generally known that St. Catherine of Siena has always been invoked as the advocate in "despairing cases"—that is, when everything else has failed and all seems lost. Her aid appears never to have failed in the rare instances of hardened sinners on their death-beds who obstinately refused to make their peace with God. —Percy Fitzgerald.

Massillon, another of the great French preachers, thus pitilessly explains how small is the possibility of a sinner's repenting on his death-bed. Everything, he shows, is against it—the state of his body, the state of his mind,—granting even (against which also there are many chances) that time and opportunities are offered. It is impossible to resist the conclusion that he draws evidently from a long and sad experience.—Death Jewels.

It is stated that even the weakest of the sects contributes more for foreign missions than do the 10,000,000 of Catholics in these states. A miserable \$60,000 for 1899 makes a very poor showing against the millions that are donated by the Methodists and Presbyterians and the Episcopalians.

In 1894 the University of Amsterdam (non-Catholic) established a chair of Thomistic philosophy and invited a Catholic priest to become its professor. The incumbent is a Dominican, one of the ablest and most learned members of his order, Rev. Father De Groot, O. P.

It has been estimated that the weight of the cross which our Saviour carried was more than two hundred pounds avoirdupois, of which three quarters would bear upon our

Lord's shoulders, and the remaining quarter rest upon the ground as He dragged it after Him.

There are not many American churches which can begin even to compare in accommodation with Notre Dame of Montreal. That basilica, for it is worthy of being called such, can seat 13,000 worshipers, and it has often held a great many more than that number within its walls.

"Christianity or Agnosticism?" translated from the French of the Abbé Picard and revised by the Rev. J. G. Macleod, S. J. Mr. Gladstone said of this work in a letter to the author: "I hope God may bless your book and cause it to save many souls from unbelief."

Disce quasi semper victurus.

Vive quasi cras moriturus.

"Learn as if you would always live.

"Live as if you would die tomorrow."

We read in *L'Univers* that there are but forty-seven names of women upon the list of those decorated by the French government, one of them was the late Rosa Bonheur, the famous painter of animals. Of these 47, 31 have been Sisters of different orders! Two-thirds of the whole number.

Write for a souvenir of the Abbey of Gethsemani, to Rt. Rev. Abbot, Abbey of Gethsemani, Gethsemani, Ky. You will get the souvenir gratis, even although you are not acquainted with the Abbot, nor never visited the famous Trappist Abbey.

There are some of such broad Christianity as to exceed Christianity itself—go beyond the dogmas of Christianity in their erratic ideas, and yet are so ignorant of the law of charity and so narrow as to oppose a Catholic for President of the United States.

Somewhere Cardinal Newman says: "I could hear mass forever and not grow tired." The vividness with which he realized the sublime mystery transpiring in the holy sacrifice explains this remark.

It will surprise many to know that Uncle Sam aids in the dissemination of nasty novels, by carrying them for 1 cent a pound, while it costs 8 cents to haul them. The government pays the 7 cents. And yet not one cent for Christian schools.

In Ireland, in 1899, a young man named Hughes, as a ward in Chancery, sought sanction from the Lord Chancellor for his act in entering into a Jesuit novitiate. Strange to say the Chancellor refused his sanction on the ground that the Jesuits were an illegal body. This is because the infamous Penal Laws are not sufficiently repealed in this respect.

The life of the priest affords the highest ideal that the world holds to-day of the Christian charity embodied in the primary commandment of the Positivist School: 'Live for others.' Altruism can go no further. In common gratitude the least that Catholics can give to their priests is profound respect and wide indulgence, instead of cold non-appreciation and flippant criticism.

"Egypt used to have the sacred bull. We have added stupidity. We have made the grass sacred. The grass is sacred, but the boy is not."—Jacob A. Ries.

Respectfully quoted for the consideration of those parents who neglect the religious culture of their boys.

A magnificent massive silver lamp, the gift of Irish subscribers, was added in 1899 to the collection of great and priceless gifts with which the shrine of the Holy Sepulchre at Jerusalem is enriched. Thus day and night the twink-

ling of this lamp in the sacred place will serve as a reminder of that faith in distant Ireland which has ever burned in the hearts of its faithful people since the Gospel was preached to them.

St. Thomas says that mercy towards animals inclines us to be more merciful towards one another, and that when God wished to inspire with pity the Jews who were prone to cruelty He desired them to exercise mercy towards the brutes. St. Blaise, St. Macarius of Alexandria, St. Sulpicius Severus, St. Adamnan, St. Anselm, St. Bernard, St. Bonaventure, Montalembert, Ozanam, Cardinal Newman, Cardinal Manning, Cardinal Gibbons and other Catholic writers inculcated kindness toward animals.

Cardinal Newman said in an address to English Catholics: "I fear the presence of sin in the midst of us. . . . The drunkard, the blasphemer, the unjust dealer, the profligate liver—these will be our ruin. The open scandal, the secret sin known only to God—these form the devil's real host. We can conquer every foe but these: corruption, holowness, neglect of mercies, deadness of heart, worldliness—these will be too much for us."

St. Ignatius said his first mass at the altar of the sacred crib in the basilica of St. Mary Major, Rome. The coppered ceiling was gift with the first gold brought by Columbus from America, and presented to Pope Alexander VI by Ferdinand and Isabella of Spain. We had the great happiness and privilege of celebrating Mass at this altar September 7th, 1898.

It has been proposed to erect a statue to the Redeemer on the top of Vesuvius. Meanwhile, a cross has been placed on the spot, and the ceremony took place in the piazza outside the Church of San Salvatore, Cardinal Prisco officiating. It is calculated that 20,000 persons assisted,

groups of peasants having spent the previous night there in the open air. The cross is white and is twelve metres high.

Cardinal Vaughan has ordered a prayer of reparation added to the Benediction service in atonement for the blasphemy uttered by the king on the occasion of his ascension. Every time the Blessed Sacrament is exposed for the adoration of the faithful on an altar in England his Catholic subjects on bended knee will declare their king a blasphemer, says the Western Watchman.

The Bishop of Green Bay, Wis., has in his possession a silver monstrance presented to the incumbent of the church of that place in 1686 by Nicholas Perrot, one of the French pioneers of the West. It is one of the most interesting relics preserved in the country, and though buried for generations on the site of the old chapel at the Rapid des Pères, it is so well preserved that its original beauty can be seen and the inscription easily made out.

Cardinal Gibbons says that "in becoming a Catholic a person gains everything that is worth having." He said that the gains include knowledge of the truth, God's grace, the friendship of God and the salvation of immortal souls.

Cardinal Moran tells why England repealed the disgrace to humanity—the Penal laws: "Nor is it to be forgotten that we Catholics owe the repeal of the Penal laws to no awakening of the conscience, no compunctious visitings on the part of the unrelenting persecutor. We owe it, as the Duke of Wellington confessed, to the terror of a civil war, with which the beneficent and magnanimous empire was inspired by the agitation of Daniel O'Connell."

Sickness restrains the rebellious promptings of the flesh and makes it more in harmony with the Spirit. The Corinthians said of the Apostle St. Paul: "His bodily pres-

ence is weak." Timothy, his beloved disciple, suffered from "frequent infirmities." St. Basil was a confirmed invalid. St. Chrysostom suffered from lung trouble and was the victim of many distempers. St. Bernard was rarely exempt from corporal infirmities. St. Alphonsus, for the last thirty-four years of his life, suffered much from bodily ailments.

In proof of his contention in the current Donahoe's that the Boxer outbreak in China was not provoked by the Catholic missionaries, but was "anti-European and brought on by individual and national European greed," the Rev. Joseph M. Gleason, an American and the only English-speaking priest accompanying the allied armies, cites this noteworthy incident:

"During the siege of Peitang an arrow was shot into the enclosure by the Boxers. On that arrow was a message in Chinese to the 3,000 Chinese Catholics, declaring that if they would surrender Mgr. Favier and the European priests, Brothers, and Sisters of Charity, that the Chinese laymen, priests, Brothers, and Sisters of Charity might rest there in peace. This is an authentic incident of that siege—far worse in every respect than that of the legations—and it throws a strong light on what I have said."

The Immaculate Conception, patronal feast of the United States, is a legal holiday in Manila, where it is called *La Purísima Concepcion*. In the Times of that city, dated December 7, appeared:

"To-morrow being a legal holiday (*La Purísima Concepcion*), observed by the local banks and business houses generally, there will be no issue of this paper."

The "Blessed Sacrament Flag" was unfurled recently in front of St. Joseph's Church, Cincinnati, to announce the forty hours' devotion. The flag is of pure white, bearing a representation of a monstrance with adoring angels. It is

the wish of Archbishop Elder that some out-door signal of this kind be used to notify strangers of the forty hours, and various methods are employed by different churches.

Judge Gough, of the Catholic Sentinel, Chippewa Falls, Wis., explains to a Protestant minister why he is a "Romanist." In the course of an interesting article he says: "Coming to the Methodists we find that they owe their origin to the labors of John Wesley, assisted by some young Oxford students, and that their Church is one year younger than our own grandfather. They could therefore have no lineal connection with the Church Christ founded upon St. Peter."

A great picture of the "Descent from the Cross," in the principal vestry of the Cathedral of Seville, was, before the colors faded, so lifelike that Murillo used to stand watching, as he said, till those holy men should have finished taking down the Savior; and before this picture he desired to be buried.

Much uneasiness has been caused in Jewish and Protestant circles by the recent expansion of some of the religious orders in and around Vienna. The Oblates of St. Francis de Sales, a congregation founded at Annecy in France in 1838, by Mgr. Rey and Père Mermier, and approved in 1860 as an Institute of Simple Vows, have now a house with a novitiate attached, in one of the suburbs of the Kaiser stadt. The Jesuits have also added to their foundations of late, and convents are likewise on the increase. These new centers and citadels of Catholicism are more than ever needed at the present time in Austria, and it is gratifying to note their increase.

The old saying, "Robbing Peter to pay Paul," is very familiar, but South Carolina has a way of robbing Satan to pay the devil. Its state control of the liquor traffic has for

one of its purposes the diminution of the vice of drunkenness. But it gives to the public schools the profits of the trade, and so increases godlessness.

The Benedictine monastery of Monte Casino, Italy, the home of St. Benedict and the principal house of the Benedictines, is the only monastery in all Italy spared by the Italian government, and that mercy was shown only after all the crowned heads in Europe had petitioned for it, in behalf of history and civilization. The Abbot is an American, who had to become an Italian citizen in order to hold the property in the Italian king's name.

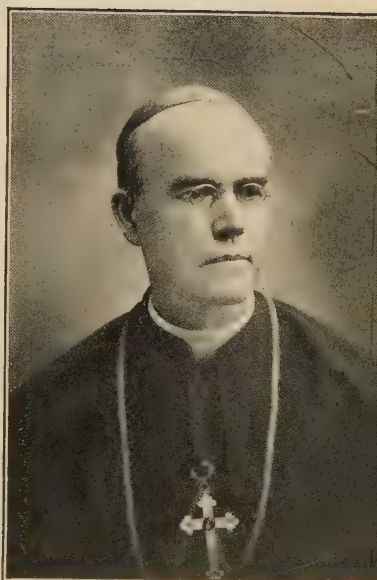
The word "indulgence," to express "a remission of the temporal punishment due to sin," is not appropriate. It is misleading to those outside the Church and causes a prejudice injurious to our entire religious system. We respectfully suggest to our Most Rev. Archbishops that at their annual meeting they will select a suitable word. How would "remistern," suggestive of the doctrine, suit?

Cardinal Vaughan declared that defection from the Church, loss of faith in his flock, occurs just after the period of first Holy Communion. "Take a broad survey of the situation," wrote the Cardinal in 1900, in his pastoral, "The flock suffers great losses. We have more than once pointed out that the chief period of peril and defection among Catholics is between the ages of thirteen and twenty." Those American parents who rashly insist on removing their children from the parochial school just as soon as they receive Holy Communion have here ample food for thought.

The Blessed Virgin has rarely had a more devoted client than Bishop Schmitz, of Cologne, who died in 1899. His death was the result of blood-poisoning consequent upon the amputation of a leg. During the operation, and while under the influence of chloroform, the Bishop continually



*Rt. Rev. H. Moeller, D. D.,
Bishop of Columbus.*



*Rt. Rev. Denis O. Donaghue, D. D.,
Bishop of Pomario.
Aux. Bishop of Indianapolis.*

recited the Rosary; thus even in his unconsciousness his lips did not cease to honor the Mother of the world's Redeemer. A few days after the operation, with the aid of an artificial leg, he managed to say Mass. It was the Feast of the Assumption; on the following day he died. That was characteristic of the man, as was also his brave response to the surgeons who first informed him that the operation was necessary. "Well," he said, "a diocese is governed rather by a head than by a leg, anyway; so you may cut one off." Bishop Schmitz was one of the leaders of that noble band of German Catholics that frustrated the evil designs of Bismarck in the days of the Kulturkampf. Few lives are so full as his was, yet he never failed to find an hour every day to spend before the Blessed Sacrament. That was not the least of the lessons taught by his grandly noble life. R. I. P.—Ave Maria.

The use of holy water is very ancient. St. Justin the Martyr, who lived in the second century, says, in the second book of his Apology, that every Sunday in their assemblies the faithful were sprinkled with holy water. But somehow our friend, claiming to belong to the primitive Church, has fallen into its disuse. An Englishman recently visited friends in Donegal, Ireland, and was warmly received by them. Going to bed soon after his arrival, he dropped his watch into a handsome pocket above his pillow. Not till morning did he discover that there was water in the receptacle, which, indeed, was not a watch pocket at all, but a place for holy water. The watch was ruined, but the owner has a valuable hint to give to British Protestants who visit Catholic friends in Ireland.

The accounts of the burning in August, 1899, of the home for destitute children in charge of the Sisters of St. Dominic, at Nyack, N. Y., are painful reading, but it is relieved by the glow of most heroic devotedness. Nine buildings were destroyed; and although the fire broke out when the

inmates—numbering 365—were sound asleep, only four or five lives were lost. Not a single child was burned, though several of the Sisters were terribly, perhaps mortally, injured in their efforts to save them. "All the Sisters refused to leave the burning buildings until they saw that every child had gone. One went back to make sure of the count, lost her way in the smoke, and was almost killed in making her escape." The last Sister to leave will probably die, she was so badly burned and injured in jumping from a flaming height. It must have been a pitiable sight, those unfortunate children, most of whom were attired in nothing but their night-clothes, standing huddled together at a safe distance, watching the only home they knew being reduced to ashes. But fortunately the memory of children is not retentive of horrors. Those of St. Agnes' Home will remember best the heroic love of those who had them in keeping—a love than which none is greater.

How, after reading of such deeds of devotedness, can any one find it in his heart to malign the sisterhoods of the Church! They are the salt of the earth, the greatest glory of Christendom.—Ave Maria.

Not since Cardinal Wiseman was sent back to England as the first Catholic Bishop after the Reformation have our British cousins experienced such a spasm of criticism as the last month has witnessed. Close upon the excitement caused by Norfolk's plain words about the Temporal Power, came Cardinal Vaughan's eminently Catholic declaration (made on the occasion of Victoria's death), that the Church reserves public memorial services for her own children. Very strange to say, it was not only from Protestants that the severe strictures on his Eminence's action proceeded. Evidently there was need of the strong protest against Liberalism embodied in the recent joint pastoral of the English bishops. The obvious retort—that the sovereigns of England are required at their coronation to declare on oath "the sacrifice of the Mass as now used in the Church of

Rome to be superstitious and idolatrous"—was, of course, speedily forthcoming from quarters where the instincts of faith are sound and strong. Undismayed by what one must frankly call the mawkish sentimentality of his critics, Cardinal Vaughan has issued a strong pastoral, protesting against the traditional coronation oath which outrages the religious sentiments of millions of subjects of the Crown. Public acts of devotion, in reparation for this official blasphemy, will take place in all the churches of the archdiocese of Westminster; and the matter will thus be unpleasantly enforced on the attention of the English people.—Ave Maria.

The Eccl. Review regards "The Commandments Explained," by Rev. A. Devine, as one of the best handbooks for regular and systematic treatment of the subject. Let us take as an example the chapter treating of the Veneration of Relics. Having shown what is meant by relics, the author demonstrates that the veneration of the relics of Christ and the saints is lawful and useful. The practice is authorized by Scripture, by the action of the early Christians, by the traditions as expressed in the liturgy of all ages and nations, etc. Then follows an interesting paragraph showing the inconsistency of those who censure the practice of Catholics whilst they sustain as laudable the cult which sanctions, for example, the purchase of the arm-chair of Gustavus Vasa for 58,000 florins, of the coat of Charles XII for \$110,000, of one of Nelson's teeth for \$3,650, of a lot of relics sold in 1870 from the study of Charles Dickens for \$47,070 (as published in the *Athenæum*, July 16, 1870), etc. With this the author contrasts the value of certain relics, whose authenticity is well attested, from a religious point of view, and then deduces from these facts definite conclusions as to the reasonableness of the Catholic doctrine on this subject. He ends the chapter by stating three facts useful to be remembered as to the general principles and practices of the veneration of relics:

"A dead man was brought to life by touching the bones of a prophet. (IV. Kings. xiii. 20.) A woman was cured by touching the hem of our Lord's garment. (St. Matt. ix. 20.) An eye-witness of the martyrdom of St. Ignatius, in the year 107, says: "For only the more solid parts of the holy relics were left, which were carried to Antioch and wrapped in linen—a priceless treasure bequeathed to the Holy Church through the grace which was in the martyr.' "

A SAINTLY CHAPTER.

St. Rita is the "saint of the impossible."

St. Alphonsus became an L.L. D. at the age of 16.

St. Dominic's family name was Guzman.

St. Teresa used to offer herself to God fifty times a day.

Blessed Peter Marie Louis Chanel is the first martyr of Oceanica.

St. Thomas Aquinas is the special patron of Chastity and Learning.

St. Benedict is the Patriarch of the Western Monks.

St. Francis is the Founder of the Friars Minor.

The first American saint, St. Rose of Lima, (died 1617) is commemorated August 30.

St. Francis de Sales, Bishop of Annecy, has been called the "most charitable of saints."

St. Thomas teaches that every act of love to God merits a degree of eternal glory.

St. Catherine of Siena also received the imprint of the Sacred Wounds on her body.

When St. Paul was chained in prison he wrote to Timothy, stating that the word of God was not bound, although he himself was.

"Happy should I think myself," said St. Francis de Sales, "if I could rid myself of my imperfections but one quarter of an hour previous to my death."

There are three churches in New York City dedicated to God under the title of St. Patrick.

St. Ambrose was Governor of Milan when he was baptized and made Bishop of that city.

St. Augustine, the great English missionary, only completed eight years of evangelical work in Britain.

St. Bede treated of all the sciences and every branch of literature in his numerous books.

St. Augustine of Hippo and St. Thomas Aquinas were the greatest minds given to the Church since the days of the apostles.

St. Edward, King and Confessor, is patron of England. St. George, martyr, is first patron.

Father de la Colombière never prayed harder, never felt surer of success than when his petition had been a long time denied.

St. Epiphanius says that as Eve was built out of sleeping Adam, so is the Church, the beautiful bride, out of the dead Christ.

St. Frances de Chantal, one day, was excusing herself to St. Francois de Sales for having spoken hastily to some one, on the plea that it was in the cause of justice. "You have been more just than righteous; but we should be more righteous than just."

How lovely is Joan of Arc in her triple character—simple peasant girl, triumphant leader of armies, and heroic martyr.

St. Mary Magdalen de Pazzi was asked by our Lord what she wanted for her zeal for souls, for what she had done and tried to do for God, and she replied, "souls."

St. Charles Borromeo, the great promoter of the Council of Trent, originated the Sunday-school system. Its origin is erroneously attributed to the Reformation.

At the canonization of St. Rita, in 1900, on the colossal banner carried then in procession was depicted the thorn from the crown-pierced Head striking her brow with the supernatural wound the saint carried till death.

On the other side of the standard was portrayed another miraculous occurrence in the life of St. Rita; her reception into the Augustinian Convent through the heavenly intervention of her patron saints, St. Nicholas, St. Roch and St. John the Baptist.

Ere St. Dominic was born his mother had a dream in which she dreamed she brought forth a whelp which carried in its mouth a burning torch, with which to set the whole world on fire.

The poet Alexander Pope attempted a translation of the "Pange, lingua," written by St. Thomas Aquinas. He failed. He was bound to fail to translate that sublime production.

The founder of the Jesuits, St. Ignatius, and his companions, made their solemn vows in St. Paul's, outside the walls, Rome, at the altar on the left of the high altar. St. Paul's was selected for the profession as being most con-

ducive to recollection, and so remote from the city that it was not much frequented.

St. Leo calls charity the mother of all virtues; St. Gregory styles it the one root from which all the branches of virtue draw their verdure and bloom; St. Francis de Sales compares it to the warm sunshine that awakens the dormant seeds and makes them put forth blade and blossom.

St. Ignatius did not promise himself one day of life, but, on the contrary, if any one were to say, "I shall do that within two weeks or a week," St. Ignatius was accustomed to say: "How is that? Do you think you are going to live that long?"

In former days the Franciscan Order did glorious work and were esteemed by all classes of English society. More than sixty Houses of the Order were scattered throughout the land. But their popularity was manifested not only by the number of their Houses, but even more by the vast number of tertiaries who followed them. Amongst these were such honorable names as Simon de Montfort, Margaret Beaufort (mother of Henry VII.), and the saintly Catharine of Arragon.

St. Peter Nolasco, the Spaniard, was a disciple of St. John of Matha, the Frenchman, founder of the Trinitarians, or Order of the Most Holy Trinity for the Redemption of Captives, and it was in imitation of his master that he founded the Order of Our Lady of Mercy for the same end.

The mother, sister and two brothers of St. Basil are honored amongst the saints. He is the founder of monastic life in the East.

St. Liguori says in his introduction to his treatise on Prayer, "that, were it in his power, he would publish as

many copies of that little book as there were Christians on earth, and give each a copy, that each might understand the absolute necessity of prayer for his salvation."

St. Anselm is the father of scholastic theology, and was the first to establish the Feast of the Immaculate Conception in the West.

There are two sayings that should be engraved by love and faith on every Christian tomb. They both emanate from two great minds, whose thoughts seem to meet and resemble each other across the thirteen centuries that separate them, like a face that sees itself in a mirror. On one Bossuet has impressed the austere gravity of his mind; in the other St. Augustine displays the melancholy tenderness of his heart. "Let the elements," said Bossuet, "ask of us again all that they lend us, provided that God may also demand of us again the soul that He made after His likeness." "I confided her to the earth," said St. Augustine, when speaking of his mother, "but I well knew, O my God, that I should find her again in Thee!"

St. Malachy was an Irish saint, born in Armagh in the year 1094. He became in time Archbishop of that see. He was an intimate friend of St. Bernard, Abbot of Clairvaux, France, and died in the saint's arms on November 2, 1148, in his fifty-fourth year. His series of prophecies concerning the succession of Popes has for several hundred years been a marvel to succeeding generations. They are mentioned first in print by Arnold Wion, a monk of Monte Casino, in 1595, in his book, "Lignum Vitae." Another work, written in 1670 by John Cermano, and published in Naples, is called "The Life, Works and Prophecies of Holy St. Malachy." The prophecies are also to be found in a "History of the Popes," dated Lyons, 1688; in the Abbé de Valemont's "Éléments de l'Histoire," 1702, and other volumes of more recent date. These predictions are short forecasts, giving

some noticeable trait of all the future Popes from Celestine II., who was elected in the year 1130, until the end of time, which, in accordance with this scheme, will come with the tenth Pontiff after the present incumbent's reign is over. The coincidences of the predictions have in many instances been most remarkable.

The incident of St. Francis and the wild turtle doves. "A certain youth had caught one day a great number of turtle doves, and as he was taking them to market he met St. Francis, who, having a singular compassion for these gentle creatures, looked at the doves with eyes of pity, and said to the youth: 'O, good youth, I pray thee give me these gentle birds, to which in the Holy Scripture chaste and humble and faithful souls are compared and do not let them fall into the hands of cruel men who would kill them.' And immediately the young man, being inspired by God, gave them all to St. Francis." The saint received them into his bosom and made nests for them, and they laid eggs and hatched them without fear before the saint and his brethren, who fed them familiarly. And the youth, receiving grace from God, became a follower of St. Francis. The lessons to be derived from this life-story are innumerable, and they all make for the building up of the Kingdom of God.

The late Lord Macaulay bore testimony to the eminent sanctity of many Catholics in terms of fine appreciation; he spoke of them as one speaks of the highest exemplars of Christian virtue. That there are many men outside the Church who recognize the holiness of individual Catholics to-day and in every age there can be no question. This is within the experience of private friendship and general reading both of Catholics and Protestants; yet the impact of Protestant prejudice, or at least anti-Catholic prejudice, is a mass that presses on Catholics in England, America and Germany in personal and public relations almost as

much to-day as ever; quite as if the old fears which were the vindication of disabling laws had not been removed with the laws they were thought to justify.—*Catholic World*.

In St. Anthony we admire particularly his fervor of devotion; in St. Dominic his great zeal to instruct and to preach the Word of God; in St. Aloysius his angelic purity; in St. Bernard his childlike devotion to the Blessed Virgin; St. Francis of Assisi is a model of the contempt of earthly riches; St. Vincent de Paul of self-sacrificing charity for our fellow-men; and St. Philip Neri of true interest and affection for youth. Of St. Nicholas an ancient tradition tells us that he furnished dowries for several indigent young women by throwing, unnoticed, certain sums of money into their rooms through the window, in this manner saving their honor, which was endangered. Thus we honor each one for some particular virtue conspicuous in his life.

We honor St. Agnes, who, as a tender child, did not shrink from a bloody death for Christ's sake; St. Catharine, who was tortured on the spiked-wheel; St. Barbara, who would rather languish in a tower than offer sacrifice to the idols; St. Agatha, who preferred to endure every torture rather than lose the honor of her virginity. The lamb of St. Agnes, the palm branch of St. Agatha (the emblem of her martyrdom), the tower of St. Barbara, the wheel of St. Catharine, all these emblems, which accompany the representations of these virgin-martyrs, are for us glorious memorials of their heroism; and though the Christian virgins of to-day need not endure the death of martyrdom, in order to preserve their chastity, they may learn, from the example of these holy servants of Christ, the high value of purity, and from it derive encouragement resolutely to resist the comparatively lighter temptations to which their virtue may be exposed.

"BEAUTIES OF THE CATHOLIC CHURCH."

St. Benedict, when a boy, was sent to Rome and there placed in the public schools. He fled from the wickedness about him to the desert mountains of Subiaco, where for three years he lived in a cave, craggy and almost inaccessible. A holy monk, Romanus, clothed him with the monastic habit and brought him food. The sanctity of St. Benedict won him many disciples, and after he had built twelve monasteries at Subiaco he removed to Monte Casino, where he founded an abbey in which he wrote his rule and lived until death. He was the founder of the great Benedictine Order.

The Vicar of Jesus Christ writes in his encyclical, 1900: "About the rights of man, as they are called, the multitude has heard enough. It is time they should hear of the rights of God." There he shows us the full extent to which the new century ought to be for Christ, when he exhorts Christians everywhere to give diligence "to the utmost of their power" to know their Redeemer. There is to be no holding back, no selfishness, no reservation, in the loyal service to be rendered to that King who alone is the king of the ages. We are to have for Him a chivalrous devotion surpassing that of the old knight for his royal leader, when he cried: "Press forward, brave heart, into the thick of the fight as thou wert wont to do, and Douglas will follow thee or die." —The Sacred Heart Review.

What became of the Precious Blood shed during our Saviour's Passion? Rev. R. O. Kennedy answers: "When the appointed moment came, then—as God will on the last day, in the twinkling of an eye, gather from the four winds the myriad dust of the myriad hosts of men at the sound of the trumpet—on Easter morning, at the appointed time, God gathered from tree root and earth clod in the garden, from whip and scourge and crown of thorns, from floor and

ceiling and wall, from street-way and hill-path, from soldier's sandal and executioner's hand, every drop of the Precious Blood, and brought it to dwell in the New Jerusalem, the glorified body of the Redeemer."

St. Philip Neri contended that there is in music and in song a mysterious and a mighty power to stir the heart with high and noble emotion, and an especial fitness to raise it above sense to the love of heavenly things. St. Philip's illustrious son, Cardinal Newman, wrote of music in education: "To my mind, music is an important part of education where boys have a turn for it; it is a great resource when they are thrown on the world; it is a social amusement, perfectly innocent, and, what is so great a point, employs their thoughts."

Lacordaire, in preparing for a retreat in the country, said he only required for his realization of a dream of happiness and solitude three things—(1) God; (2) a friend; (3) books.

God!—We never fail to find Him, when we are pure, holy, and fulfilling hourly our duty.

A Friend!—Responds always to the heart's call, if only that heart be loving and devoted.

Books!—Oh! if only this little book of Gold Dust might be allowed to form one of the number of those that are carried away, far from the world's turmoil, and read in order to gain a little help and peace!

It will take up so little room!

In private Masses a commemoration is made of the holy martyrs, Processus and Martinianus, two Roman soldiers who were converted and baptized by St. Peter in the Mamertine prison. The relics of these martyrs are still venerated in one of the transepts of St. Peter's at Rome. It is needless to add that their cultus on the 2d of July is anterior to the festival of Our Lady.

With regard to the Mass of the Visitation, July 2, at the Introit, the Church greets the Virgin Mother, writes Father Edmonds, O. S. B., with the familiar words of Sedulius: "Salve sancta parens." The Collect prays that the solemnity of the Visitation may be the means of procuring for the faithful the gift of peace.

I'm told that once a nobleman who had been unjustly convicted of a crime was brought as a prisoner to the city and lodged in the dungeon of the castle of Quimper, France. He was a pagan, yet he knew and greatly esteemed the Bishop, St. Menon, to whom he sent messengers in his sad plight, asking his intercession with the civil ruler of the province. St. Menon, failing to secure the release of the unfortunate nobleman, gave his ring to a trusty servant, bidding him seek an opportunity of placing it in the prisoner's hands. The ring reached the nobleman safely, and when, as if by accident, it touched the links of the chains that bound the poor captive they fell from his hands and feet. Later on, again at its miraculous touch, the gates of the cell were unlocked and he was restored to freedom!

This miracle was quickly noised abroad over the city, and as a happy consequence the innocence of the accused was at once acknowledged by his enemies. The grateful nobleman afterwards embraced Christianity, having been instructed by his saintly benefactor. St. Menon was a native of South Leinster, Ireland, and was one of the Irish missionaries sent to France in the fifth century.

There are many ladies who have unhappy homes owing to the roughness of their husbands. But they ought to be encouraged to Christian resignation and try to reform them from their unruly way from the example of one of the latest saints placed on the calendar—Blessed Rita of Cassia, in Umbria, Italy. Her husband, several years her senior, was a most ferocious man; he was the terror of all the country round. In the house he was as quarrelsome and

contentious as elsewhere. For eighteen years Blessed Rita had to endure living with this ill-tempered man, and by her gentleness and patience considerably softened his rough character, making him perfectly tractable as well as submissive to God's will. As a seeker of peace she imparted her own disposition to the unruly husband, conjuring away his ferocity by means of kindness. In a word, she was a first-rate housewife. She saw to it that when the man came to his meals they were ready, that his clothes did not want buttons, and that his home was comfortable. No doubt there are a great many saints of this kind amongst us to-day, but we should like to see the number still larger.

A few months after the profession of St. Ignatius and his companions at St. Paul's, Outside of the Walls, Rome, Father John Codurius, one of the companions, was attacked with a dangerous illness. Ignatius went to offer up the Holy Sacrifice for him at San Pietro in Montorio, and passing the Ponte Sisto, he suddenly lifted his eyes to heaven and said to his companion, Fr. John Baptist Viola, "Let us return, Codurius has just died." The Father had expired at that moment. Ignatius never explained what he had seen, but his disciples believed that he beheld the very vision which he himself described as granted to a pious person in a letter to Faber soon after—Codurius, surrounded by a blaze of light, accompanied by angels, ascending into heaven. (Mariani l. iii. c. 2, p. 202. Fr. Ribad, l. iii. c. 1. p. 158. Stewart Rose c. 6, p. 279.)

Fr. John was born and ordained on St. John Baptist's Day, and died on the day of his martyrdom, at the same age as the Baptist. He was esteemed by the other Fathers as a man of consummate virtue.—Messenger of the Sacred Heart.

Donahue's Magazine, July, 1900, containing the description by Marie Donegan Welch of the canonization of St. John Baptist La Salle and St. Rita of Cassia may be re-

garded as a narrative of all such concluding ceremonies.

The assistants advanced and removed the mitre from the head of the Pope, and Leo XIII stood at the throne bare-headed, his voice vibrating as he intoned the "Te Deum," to bid the church rejoice that two new confessors had gained their crown. The bells of St. Peter's burst forth in a joyous peal for the Canonization ceremony accomplished. Then a tumult of bells awoke over the whole city of Rome, unheard and unnoticed in St. Peter's alone; for there the human voice of a "multitude of tribes and peoples" sang the "Te Deum" in a mighty roar, overpowering all other sounds. Begun by one feeble, quavering voice, the chant rose and fell, powerful beyond description; words and harmony one grand act of faith, "In Te Domine speravi non confundar in aeternam." The final ceremonies were accomplished; the Postulators of the Cause had thanked the Sovereign Pontiff for the decree; the Prothonotaries-Apostolic, called upon by the consistorial advocates, witnessed the deed of canonization. The new saints were invoked in the response and prayer; and after the recitation of the "Confiteor" by a Cardinal-Deacon, mentioning the names of the newly-canonized, the Sovereign Pontiff, first pronouncing the absolution, arose and solemnly imparted the Apostolic Benediction to terminate the rite.

INVOCATION AT MEMORIAL DAY SERVICES DELIVERED BY FATHER O'FARRELL.

A noticeable feature of Sunday afternoon's celebration of Memorial Day, 1901, at Ottumwa, Ia., was the mixture of faiths, which extended to the mingling of the Catholic and Protestant religions. That is, there was no discord, but a remarkable accordance among the representatives of the two faiths. One demonstration of this fact was that the opening invocation was by a Catholic priest and the address of the day was delivered by a Protestant minister. One of the most eloquent prayers that has ever been heard in this city was the one made by Rev. John O'Farrell, pas-

tor of St. Patrick's Catholic church, says the *Ottumwa Daily Courier*. The prayer was as follows:

"O God, the Holy Ghost, Spirit of life, and light and love, we adore thee, we praise thee and we bless thee. We desire to unite with the Christian people of all the world, in honoring thee on this feast of Pentecost. Prostrate, therefore, in spirit before thee, we offer thee our hearts and our souls.

"In the morning of time thou didst brood over the waters of creation and didst bring order out of chaos. On the day of Pentecost thou didst come down from heaven and give thyself to the apostles, to strengthen them and to enable them to establish the new law. In the fullness of time, when the work of redemption had been accomplished, thou didst renew the face of the earth and lead a ransomed world to a knowledge of truth and light.

"When civil and religious strife, in Europe, were destroying real freedom, thou didst illumine and direct the mind and the course of the discoverer of this land, which was to be the land of freedom. When fanaticism was bringing our colonies to ruin, thou didst, through the pressure of war, force them closer together and didst guide the minds of the fathers of our country to give, to us and to posterity, a republican form of government, so that it might become and be the sanctuary of civil and religious freedom.

"When sectional and selfish passions brought on our country a fratricidal war of states, thou didst then guide our chief executive in wisdom and persistent fortitude and didst inspire our citizen soldiers to give service and life to this republic.

"Spirit of God, we thank thee for all these favors and blessings. We implore thee to enlighten our minds that we may place a proper value on the liberties we enjoy. Make us truly grateful to the Grand Army of the Republic, which conquered peace, and thus preserved to us the union of states.

"O, Holy Spirit, Comforter, we behold these saviors of liberty growing older and fewer very rapidly. We beseech



Rt. Rev. John D. Glennon, D. D., Kansas City, Mo.

thee to bestow on them consolation here, and a rich reward in Heaven.

"Spirit of Love, reward the love and sacrifice of the wives and mothers whose tears and prayers were poured out for America in the dark days of rebellion. Spirit of Truth, teach the sons and daughters of the veterans and of all the people, true concepts of duty, so that they too may love God even more than life. Spirit of God, Ruler of Nations, bless our young veterans and reward their zeal and devotion in defense of our country on land and sea. We ask thee to guide and direct our public servants, who make and execute our laws. Bless our fellow citizens.

"O, Holy Spirit, Life giver, we confess with Holy Church, that without thee, man is nothing. Come therefore, to us and enlighten our minds and kindle in our hearts the fire of Divine love. Come, Holy Spirit of God, and make us pure in heart and blameless in conduct. Lead us to a higher and holier life.

"O Jesus, our Savior, guard our country and her institutions so that they may remain to bless and protect the generations that are to be.

"O, Father in Heaven, author of our lives, may we never forget thee. After our pilgrimage here, bring us home to Heaven, there to share in thy glory and thy love forever more.

"Holy Trinity, one God, bless us and the exercises of this occasion, which we now offer up to thee for thy greater honor and glory. Amen."

BISHOP GLENNON'S CONVENTION PRAYER.

At the Democratic National Convention in Kansas City July 5, 1900, Right Rev. J. J. Glennon made the opening prayer at the second day's session as follows:

"O, Almighty Eternal God, our Creator and Father, we invoke Thy protection and guidance. We pray Thee so to

guide Thy people here assembled that in all things they counsel the welfare of humanity and Thy glory. May Thy kingdom come, Thy will be done on earth as it is in Heaven.

"Thou art infinitely just. Grant that justice and equity may find expression in all our efforts; that defining and defending our own rights we may cautiously abstain from violating the rights of others. Thou art Father of the poor and oppressed, we are all Thy children. Then we must look on the poor as our friends, and the oppressed, wherever they be, as claimants on our protection. Thou art the Supreme Ruler of nations. Teach us how to make our nation truly great and good; drive from our hearts the lust of power and the greed of gain. Teach us to be strong and, at the same time, humble, that thus our destiny may not be marred by Pharisaism or decadence. Grant us unity, peace and stability, that our country, so favored by Thee, may grow in all goodness, struggling for every noble cause, fostering the sisterhood of nations, the inculcation of all rights, and, above all, Thy fatherhood.

"To Thee be glory, honor and power forever and ever."

ARCHBISHOP RYAN'S CONVENTION PRAYER.

At the Republican National Convention held the same year in Philadelphia, Most Rev. J. J. Ryan offered up the following prayer:

"O, Thou Divine Son of God, the figure of His substance and the splendor of His glory, the Light of Light, Who illumines every man who cometh into this world, we lift up our hearts and voices to Thee, who as we speak sittest at the right hand of the Father, to Thee, Jesus Christ, and pray Thee to bless this great assembly, this nation, and its ruler.

"O, send down wisdom that sitteth by Thy throne that she illumine the intellects and purify the hearts of Thy servants, and suggest such principles and actions as may best conduce to the permanent welfare of Thy people. May

our rulers rise above consideration of personal or party interests and realize the awful importance of their position as ministers of Thy power, O King of Kings.

"Unify all these varied elements that they may hear, and, hearing, obey the one voice of authority which is but the echo of Thy own divine voice. And, O Spirit of Love, let it be a union not only of obedience, but of affection. And if in the past any injustice has been done to any class, let reparation be made. Let the children of those whose fathers were once enslaved be never made to feel inferiority, and let the children of the forest whose ancestors owned the glorious mountains and rivers and rich plains and laughing valleys of this fair land, let them be loved by the great heart of the nation.

"And we ask of Thee, O Spirit of Love and Unity, to banish far from the land all religious bigotry. Bless, O Triune God, this glorious young country; make us truly loyal to Thee, truly grateful to Thee, truly obedient to Thee, that, walking in the light of intelligence and in the vigor of chastity, we may work out our manifest destiny on earth, and may fortunately join the chorus of all nations, chanting, Glory be to the Father, and to the Son, and to the Holy Ghost. Amen."

CELEBRATED THE DAY.

August 16th, 1900, was a happy day for the Sisters of St. Francis. It is the twenty-fifth anniversary of their landing in America and the occasion was celebrated fittingly at the orphanage.

Two hundred and fifty Sisters, several Priests and a number of Postulants participated in the silver jubilee exercises at the convent, Thursday morning, in Dubuque. The latter consisted of Solemn High Mass at 8 o'clock and a banquet at noon, followed by a musical and literary program by the Novices and Postulants.

The officers of the Mass were: Rev. Francis Cook of

Denver, celebrant; Rev. Father Wagner, deacon; Rev. Frank Renier, sub-deacon. The Holy Father sent his blessing for the occasion.

The chapel was appropriately bedecked for the occasion and myriads of candles burned refulgently. The scene created when the two hundred Sisters' voices rose in a unison chanting the *Te Deum*, was inspiring in the extreme.

Just twenty-five years ago twenty-eight Sisters of St. Francis and one Priest, Father Cook, were like hundreds of other religious exiled from Germany by Prince Bismarck on account of their religion. The exiles, driven from their native land, turned their faces toward America—the land of the free. When they arrived here they applied to Archbishop Hennessy for permission to enter his diocese and were welcomed with open arms.

Their first home was established in Iowa City, but a few years later they came to Dubuque and laid the foundation for their mother house, where the orphanage now stands.

The Sisters of St. Francis have been very successful since their establishment in America twenty-five years ago. From twenty-eight members they have grown steadily in numbers until their order now contains two hundred and fifty members. Their branch houses are scattered throughout the diocese and a world of good is being accomplished by the order. In Dubuque diocese the Order of St. Francis is doing a great work.

Their efforts here are mainly devoted to the rearing of orphans of which there are over one hundred and seventy-five in the orphanage at present.

Of the twenty-eight exile Sisters who settled in Dubuque twenty-five years ago eighteen are still living, the rest having died. The survivors were all present to-day at the festivities and were the centers of attraction.

Rev. Father Cook, who is a member of Franciscan order, preached the sermon at High Mass and he referred feelingly to the handful of exiles who stepped on an unknown

soil to battle for an existence. The two periods were contrasted and the speaker eulogized the Sisters and spoke eloquently of their self-sacrificing natures and undying devotion to their religion.—Telegraph.

PRAYERS TO BE SAID EVERY DAY DURING THE —NOVENA OF GRACE.

O, my dear Lord and Saviour Jesus Christ, who hast said, "If two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by My Father who is in Heaven;"—"Whatsoever you shall ask the Father in my name, He will give it you;"—"Ask and you shall receive;"—full of confidence in Thy divine promises, in union with all the priests, religious communities, and persons of all conditions who are joining in this Novena;—through the intercession of the Immaculate Virgin Mary, Thy Mother and Mine, of my Guardian Angel, of St. John the Baptist, of St. Joseph, of my Holy Patrons SS. —, of St. Thomas, of St. Ignatius, and particularly of St. Francis Xavier the great apostle of the Indies, I humbly beseech Thee to grant me, in spite of my unworthiness, a lively faith, an ardent charity, a sincere contrition for my sins, the holy virtue of purity, a real detachment from all the vanities of the world, a perfect conformity to Thy Divine Will, final perservance, and a happy death. Grant me also the particular favour for which I make this Novena if it be for Thy greater glory and the good of my soul. If not, grant me that which may be most conformable to both. "Father, not my will, but Thine be done." (Luke xxii 42.) Amen.

(Say three times the "Our Father" and the "Hail Mary" and ten times the "Glory be to the Father" in memory of the great devotion of St. Francis Xavier to the Blessed Trinity and of his ten years' preaching in the Indies.)

Prayer Composed by Father Martinelli.

Dearest and most loving Saint! I unite with thee in bowing down to adore the Divine Majesty. I return God

most heartfelt thanks for the wonderful gifts of grace and of glory which He conferred upon thee in life and after death. Most earnestly do I entreat thee to obtain for me by thy powerful intercession, for the sake of the most precious Blood of Jesus, and of the Immaculate Conception of our Blessed Lady, Mother of God, the all-important grace of living and dying like a Saint. Vouchsafe also to obtain for me (here ask the particular favor you desire). And if what I ask be not in conformity with God's glory and the greater good of my soul, do thou obtain for me what is most conducive to both. Amen.

Prayer Composed by St. Francis Xavier.

Eternal God, Creator of all things, be mindful of the souls of infidels, heretics and sinners, created by Thee and formed in Thine own image and likeness. Behold, O Lord, how to Thy dishonor hell is being filled with them, and remember that Jesus, Thy beloved Son, suffered a most painful death for their salvation. Permit not any longer, I beseech Thee, O God, that Thy Son be thus despised by infidels, heretics and sinners; but Thine anger being appeased by the prayers of holy men, and of the Church, the most holy Spouse of Thy Son, remember Thine own mercy, and forgetting their infidelity, obstinacy, and ill will, grant that they also may at last acknowledge, fear and love our Lord Jesus Christ, Whom Thou hast sent, our life, our health, and our resurrection, through whom we have salvation and true freedom, and to whom be all glory forever. Amen. (Indulgence 300 days.—Pius PP. IX., May 24th, 1847.)

V. Pray for us, St. Francis Xavier.

R. That we may be made worthy of the promises of Christ.

Let Us Pray.

O God, who didst vouchsafe by the preaching and miracles of St. Francis Xavier to join unto Thy Church the nations of the Indies, grant, we beseech Thee, that we

who reverence his glorious merits may also imitate his example. Through Jesus Christ our Lord. Amen.

(The above are the authorized prayers to be said during the Novena in honor of St. Francis Xavier, called the Novena of Grace, from March 4th to the 12th. For origin of this Novena, see Vol 1, p. 331.)

VII. LITERARY.

There are 12,047 students at the university of Paris.

Words are merely symbols. Thoughts are powers.

"Yes," said the famous author to the young aspirant to literary honors, "save all your rejected manuscripts now, for when you have made your reputation they will come in handy for the magazines."

The number of letters in the alphabets of different languages varies considerably. English and German have 26 letters; French 25; Spanish, 27; Italian, 20; Russian, 36; Greek, 24; Latin and Hebrew, 22; Celtic, 17; Arabic, 28; Persian, 31; Turkish, 28; Sanskrit, 44; and Chinese most of of all, 214.

The famous university at Cairo constitutes the strongest support of Mohammedanism, and has a far-reaching influence. In 1897 there were present over 7,000 students, representing all parts of the Islam world, from India to Morocco.

The craze for small writing is by no means modern. Pliny mentions a copy of Homer's Iliad which was contained in a nutshell. A paper about a square centimetre in area, containing the Ten Commandments and other matters, was presented to Elizabeth, Queen of Charles IX. Not many months ago a Viennese, Herr Sofer, engraved a Psalm of 391 letters on a grain of wheat. Typography has achieved similar triumphs. At the Paris exhibition of 1889 there was a small printed copy of Dante, with pages about an inch square; but it was said the compositor had become almost blind in setting the type.

"Book learning" is not a synonym of "education." Education is a many-sided affair—signifying training in morals, manners, physique and affairs, as well as the "three" "R's" and the dead languages. The power of a broad kind of education was in the mind of Emerson when he wrote: "Give a boy address and accomplishments, and you give him the mastery of palaces and fortune wherever he goes; but he has not the trouble of earning or owning them; they solicit him to enter and possess."

Superintendent Andrews of the Chicago public schools, sent to the principals of that city a list of eleven words, the orthography of which has been reformed for use in the schools of the Windy City. They are as follows: Program (programme), tho (though), thoro (thorough), thorofare (thoroughfare), thru (through), thruout (throughout), catalog (catalogue), prolog (prologue), decalog (decatalogue), demagog (demagogue) and pedagog (pedagogue).

For clearness read Macaulay.

For logic read Burke and Bacon.

For action read Homer and Scott.

For conciseness read Bacon and Pope.

For sublimity of conception read Milton.

For vivacity read Stevenson and Kipling.

For imagination read Shakespeare and Job.

For elegance read Virgil, Milton and Arnold.

For common sense read Benjamin Franklin.

For smoothness read Addison and Hawthorne.

For simplicity read Burns, Whittier and Bunyan.

For interest in common things read Jane Austen.

For humor read Chaucer, Cervantes and Mark Twain.

For the study of human nature read Shakespeare and George Eliot.

For loving and patient observation of nature read Thoreau and Walton.

A FAMOUS HOAX.

Antiquarians have ever been the victims of practical jokers. In 1756 a man, wishing to enjoy a laugh and discomfit searchers after the antique, sent forth into the world the picture of a tombstone on which were these letters in English, but apparently latin:

BENE
ATH TH. ISST
ONERE POS ET
H. CLAUD COS TERTRIP
E. SELLERO.
F. IMP.
IN. GT. ONAS. DØ
TH. HI.
S. C.
ON. SOR
T. J. A. N. E.

After many persons had puzzled their heads to decipher this inscription, the author came forward and explained that it read as follows:

"Beneath this stone reposeth Claud Coster, tripe-seller of Impington, as doth his consort Jane."—Ave Maria.

OUR WONDERFUL LANGUAGE.

A little girl was looking at a picture of a number of ships, when she exclaimed, "See what a flock of ships!" We corrected her by saying that a flock of ships was called a fleet, and a fleet of sheep is called a flock.

And here we may add for the benefit of the foreigner who is mastering the intricacies of our language, in respect to nouns of multitude, that a flock of wolves is called a pack, and a pack of thieves is called a gang, and a gang of angels is called a host, and a host of porpoises is called a shoal, and a shoal of buffaloes is called a troop, and a troop of partridges is called a covey, and a covey of beauties is called a galaxy, and a galaxy of ruffians is called a horde, and a horde of rubbish is called a heap, and a heap

of oxen is called a drove, and a drove of blackguards is called a mob, and a mob of worshipers is called a congregation, and a congregation of engineers is called a corps, and a corps of robbers is called a band, and a band of locusts is called a swarm, and a swarm of people is called a crowd, and a miscellaneous crowd of city folks is called the public.—Satchel.

SOMEWHAT SCIENTIFIC.

Sound moves about 743 miles per hour.

The Chinese invented paper 170 B. C.

Only one person in 1,000 dies from old age.

An inch of rain means 100 tons of water on every acre.

There are at least 10,000,000 nerve-fibres in the human body.

Nicola Tesla says in a short time he expects to be able to telegraph across the Atlantic without the use of wires.

The thickness of human hair varies from the 25th to the 600th part of an inch; blonde hair is the finest and red the coarsest.

There are four points of the compass, four winds, four weeks in the month, four seasons, four quarters of the moon, four rules of arithmetic, four great continents, four sides to a room, and the violin has four strings.—Ave Maria.

When laying the Atlantic cable the engineers found the communication interrupted. When they had taken it up sufficiently, they found the difficulty was occasioned by a small piece of wire, only about twice the length of a pin, which by some means had been driven through the covering of the cable, and carried off the electric fluid.

HEALTH HINTS.

Heart disease is as readily benefitted by judicious, skillful treatment as disease of any other organ.

There are about 29 infectious diseases that cause death in the United States.

Does worry cause insanity? The popular modern notion that worry is at the bottom of most of the nervous troubles of the present day is negatived by the observations of Dr. Clouston, of the Royal Edinburgh asylum.

Typhoid fever is more easily preventable than typhus. So true is this that an English writer has boldly declared that "for every case of typhoid fever some one should be hanged."

We look upon it as a barbarous custom for Chinese women to constrict their feet. Li Hung Chang thinks it more barbarous for Americans to constrict their necks and waists; and the old man is right, for there are no vital organs in the feet.—Annals of Hygiene.

IN THE BODY.

Enough gas to fill a gasmeter of 3,649 feet.

Enough hydrogen to fill a balloon that would lift himself.

Enough iron to make five carpet tacks.

Enough carbon to make 9,360 lead pencils.

Enough salt to provide a dinner party.

A bowlful of sugar.

Nine and one-half gallons of water.

Phosphorus enough to make 8,064 boxes of matches.

FOR HEALTH AND BEAUTY.

Sir Thomas Sawyer, an English lecturer and writer, gives the following rules for long life:

1. Sleep eight hours in each twenty-four.
2. Sleep on your right side with the window open.
3. Place the bed away from the wall.
4. Take a bath the temperature of the body daily.
5. Take exercise before breakfast.
6. Eat but little meat, well cooked.
7. Do not drink milk (for adults.)
8. Eat much grain food.
9. Avoid intoxicants.

10. Live as much as possible in the country.
11. Vary your occupations.
12. Limit your ambitions.

No rules can be given that will apply to every one. Experience and knowledge of one's self must be the guide in applying these rules.

SULPHUR FOR DIPHTHERIA.

Sulphur is one of the most efficacious and simple cures for diphtheria. All that is needed is flour of sulphur and a quill, and with these, it is said, one celebrated physician cured every patient without exception. He put a teaspoonful of flour of sulphur into a wineglass of water and stirred it with his finger instead of a spoon, the sulphur not readily amalgamating with water. When the sulphur was well mixed the physician gave it as a gargle, and in ten minutes the patient was out of danger. Sulphur kills every species of unguis in a man, beast and plant in a few minutes. Instead of spitting out the gargle, the swallowing of it is recommended. In extreme cases in which the above specialist had been called in the nick of time, when the fungus was too nearly closing to allow the gargling, he blew the sulphur through a quill into the throat, and, after the fungus had shrunk to allow it, then the gargle.—Humanitarian.

THE LONG SKIRT AND ITS DANGERS.

A scientific man in Rome has just been conducting a very practical experiment.

All this time, since the long skirt came into fashion, doctors have been talking microbes, and warning women of the evil of their ways. But has any one thought to put a gown under the microscope and give visible proof of the truth of what he has been saying? Not a soul except this learned scientist in Rome.

He employed three young women to take their long skirts out on a microbe-collecting expedition. When they

returned after doing their duty thoroughly and well, he took the three garments to his laboratory and gave them a searching investigation.

He found all the microbes of the streets.

The result was horrible to relate. Allied in force, the microbes of those three skirts were found to be sufficient to contaminate the whole population of China, and it is more than 450,000,000.

Yet the number of these microbes was probably no greater than each one of us brings into the house every time we go out in that article of attire with death in its train. The wonder is that we manage to live at all!—Philadelphia Press.

FACTS ABOUT MAN.

A man will die for want of air in five minutes, for want of sleep in ten days, for want of water in a week, and for want of food at varying periods, depending on circumstances. When one falls asleep, the surrender of sight, taste, smell, feeling and touch is necessary. The sense of touch is the lightest in sleep and most easily wakened; then hearing, then sight, while sluggish taste and smell waken last. The human body is an epitome in nature of all mechanics, all hydraulics, all machinery of every kind. There are more than 310 mechanical movements known to mechanics to-day, and all these are but modifications of these found in the human body.

So it is with human habits. A habit formed in childhood and permitted to grow and develop, becomes fixed, and hard to overcome. It becomes a second nature and clings to one with all tenacities of inherited tendencies. This being the case, the all important thing for us to see to, is that the principles by which we are actuated, whether inherited or adopted, are of the right kind. The world is already full of those who make shipwreck of life, and is in urgent need of people who will become powers for good. We are here now, and have life and health with which to work;

and opportunities are daily presented that we may improve. If we adopt right principles, and make wise use of all opportunities, we enlarge our usefulness.

CERTAIN CURE FOR INSOMNIA.

"Insomnia is a self-inflicted curse through the violation of Nature's laws," writes Edward B. Warman in the June "Ladies' Home Journal." "The cause may be over-anxiety, planning for the morrow, thinking and worrying over the yesterdays and todays, but no opiate can remove the cause, even though it may bring sleep. If the cause is merely mental overwork it may be quickly removed by relieving the brain of the excess of blood.

Physical exercise is a panacea for about every ailment which human flesh is heir to. Therefore, stand erect and rise slowly from the heels; descend slowly. Do this from forty to fifty times until you feel the congestion in the muscles of the leg. Almost instant relief follows, and sleep is soon induced. For those who are averse to a little work I would recommend, instead, a bowl of very hot milk (without so much as a wafer) immediately before retiring. The hotter the milk the better for the purpose. This will prove a better sleep producer than all the opiates known to medical science. It brings about an increased activity of the blood vessels of the stomach, causing slight temporary congestion, which relieves the blood vessels of the brain. The hot milk is also quite strengthening to the stomach."

YOUR BODY.

You are a complex and ingenious machine "fearfully and wonderfully made." If your age is fifteen years or more you can be figured up to a dot.

You have 160 bones and 500 muscles; your heart weighs 25 ounces. Your heart is nearly 5 inches in length and 3 inches in diameter. It beats 70 times a minute, 4,200 times an hour, 100,800 times a day, and 30,722,200 times a year. At each beat a little over two ounces of blood is thrown

out of it. Each day it receives and discharges about seven tons of that wonderful fluid. It is the most remarkable pump in the world.

Your lungs will contain a gallon of air, and you inhale 24,000 gallons a day.

The aggregate surface of the air cells of your lungs, supposing them to be spread out, is 20,000 square inches.

The weight of your brain is three pounds or more. Your nerves exceed 10,000,000. Your skin is composed of three layers and varies from one-eighth to one-fourth of an inch in thickness. The area of your skin is about 1,700 square inches and you are subjected to an atmospheric pressure of fifteen pounds to the square inch—a total of 127 tons.

Each square inch of your skin contains 3,500 sweating tubes, or perspiratory pores, each of which may be likened to a little drain tile one-fourth of an inch long, making an aggregate length in the entire surface of your body of 201,166 feet, or a tile ditch for draining the body almost forty miles long.

In the future have more respect for your body and see that it is well taken care of.

USEFUL INFORMATION.

The 24 o'clock system is introduced throughout Spain.

Worry is a stumbling block in the pathway of happiness.

Young folks give your parents a chance to be proud of you.

India has a greater variety of plants than any other country in the world.

It will soon be possible for any one to have himself kinoscoped at small cost.

You can make a few words go a good long ways on the long distance telephone

A writer declares that there is enough material in every life to make one good novel.

No tobacco is exported to France, Italy and Spain, these governments monopolizing the business.

Only one-third of the world's population use bread as a daily food. One-half subsist chiefly on rice.

A New York druggist said recently that according to his experience men use hair dyes to a much greater extent than women.

The Penal code of the Chinese empire is at least 2,000 years old, and under its provisions about 12,000 persons are annually executed.

The old Pagan conception of greatness was three fold. The savage believed in brute force, the Greek in mental force, the Roman in will force.

A Milwaukeec judge has decided that a standing passenger in a crowded street car is not obliged to "move up" at the command of the conductor.

A remarkable tree grows in Brazil. It is about six feet high and is so luminous that it can be seen on the darkest night for a distance of a mile or more.

The Western Watchman says that our graduates are all right, but let them steer clear of mixed company, mixed marriages and the hours when ghosts appear.

"The gulf between the ignorant and the educated is constantly widening, and there is no way of closing it so long as parents bring their children up to think that cattle, hogs and lands are more to be desired than learning."

Young men should associate with good literary companions. Gerald Griffin, the novelist, found in John Banim such a true and firm friend that in one of his letters to his brother he exclaims, "What would I have done if I had not found Banim?"

An old Bible was bought for a trifle at a London book-stall. The purchaser, an elderly lady, found pasted between the leaves four five pound notes, with a written statement to the effect that the testator had no heirs, and

"left the twenty pounds to the person who found them in the Bible."

The Washington Elm still stands at Cambridge, Mass. It is on Garden street, a short distance from the colleges, and is a large, well-preserved tree. An iron fence is built around it, and on a stone in front is the following inscription: "Under this tree George Washington took command of the American army, July 3, 1775."

VIII. HUMOROUS.

"Well," mused the manager of the Highly Immoral Show, "I will have to get all the money I can in this world, for I won't have any show in the next."

The poet who wrote "Man wants but little here below" should try again. Man wants all he can get.

Guest (angrily)—"Say, boy, I've been waiting here an hour."

Waiter—"That's all right, boss. I've been waiting here five years."

"Consistency's a jewel."

"That's all right; but you can't work it off on any girl instead of a diamond ring."

"Hello, Mike, do you find much to do now?"

"Yes, I'm jest after cuttin' down a tree, and to-morrow I'll have to cut it up."

Canvasser—"I have here a work"—

Master of the House—"I can't read."

Canvasser—"But your children"—

Master of the House (triumphantly)—"I have no children; nothing but a cat."

Canvasser—"Well you want something to throw at the cat."

He took the book.—From Tid-Bits.

On seeing a notice in the window of a country general shop that everything was sold there by the yard, an Irishman entered.

"Do you sell milk?" said he.

"Yes," said the shopman.

"Then give me a yard," said Pat.

"All right," said the shopman. And dipping his finger in a milk can at his side, he drew it a yard in length on the counter. Looking up triumphantly at Pat, he asked:

"Do you want anything else, sir?"

"No," said Pat; "but jist rowl it up in a bit o' paper, and I'll take it home wid me."

A FEW ON THE DOCTOR.

Methusalah lived 969 years—but doctors were scarce in those days.

No Sign—Dr. Jalap—"Let me see your tongue, please."
Patient—"Oh, doctor, no tongue can tell how badly I feel."

Student—Doctor, do you believe in bleeding patients?
Doctor Kurenon—Depends altogether on their bank accounts.

Puddy—"Mrs. Brownrig always speaks of her physician, Dr. Sticker, as an 'old war-horse.' Isn't it odd?"

Duddy—"Oh, I don't know. They say he is a terrible charger."

Wife of Patient—"I'm so sorry, doctor, to bring you all the way to Hampstead to see my husband."

Doctor (From Mayfair—"Pray don't mention it, my dear madam. I have another patient in this neighborhood, so I'm killing two birds with one stone!"

"Doctor," said the patient who runs to useless philosophical contemplations, "ague, it appears to me, is one of nature's contradictions. "How, so?" "It gives you the shake and yet it stays right with you."

"Doctor, you must be a wonderful man. Mr. Smith told my husband that he owes more to you than to any man in the world."

"H'm! I'd like to be able to collect it."

"What appears to be the matter with your father?" inquired the doctor.

"I think maw says he's got the plumbago," replied the boy.

"Pain in the small o' the back. I presume," said the doctor.

"No, sir, he hain't got no small to his back. My paw weighs 284 pounds."

WIT AND FOLLY.

Poet—"All I need is an opening, sir."

Editor—"Well, what's the matter with the one you just came through?"

"Is he a prosperous physician?" "I should say so. He manages to collect nearly half of what is owing to him."

"Did you hear Cusser has dyspepsia?" "No. How did he get it?" "Slugem made him eat his own words."

Querist—"What do you consider the hardest problem of a man's existence?" Lazy: "Getting his own consent to crawl out of bed in the morning."

Tomkins—"That's a handsome umbrella you've got there, Gibbs." "Yes, Tomkins." "About what does it cost to carry an umbrella like that?" "Eternal vigilance."

Mrs. Gray—"I suppose your Uncle Jerry still eats pie with his knife?" Mr. Gray—"I only saw him eat one piece. He ate that with his mouth."

"How did you like the concert?" "First rate! Especially a solo that two ladies sang." "A solo? How can two ladies sing a solo?" "Oh, one of them hadn't any voice."

"Did you ever laugh until you cried, Tommy?" "Yes, only this morning." "What at?" "Well, pa stepped on a tack and I laughed; then pa caught me laughing, and I cried."

"Old Lady—"I desire to leave all my property to charity." Lawyer—"Your relatives might try to break the will; why not give the property to charity at once?" Old Lady—"Oh, dear, no! They'd put me in a lunatic asylum."

Tom—"That horse of Mrs. De Smyth's seems to be very fond of her."

Jack—"Naturally; she's a grass widow."—Chicago News.

Mrs. Smith—"Mr. Jones, we are thinking of going to the theater to-night; have you ever seen 'Ten Nights in a Bar-room'?" Mr. Jones—"More'n that."

She—"Why does a woman take a man's name when she gets married."

He—"Why does she take everything else he has?"

Tomkins—"Gibson is very careful about his children, isn't he?"

Jenkins—"Yes; he's trying to bring them up in the way he should have gone."

Perkin—"I have the greatest respect for truth."

Firkin—"So I percieve, for you generally keep at a most respectful distance from it."

The manners of prize fighters are very striking.—Judy.

Baseball should be played on the square as well as on the diamond.—Chicago Daily News.

Johnny—"There's something in this paper about 'rheumatism and kindred diseases.' What are kindred diseases?"

Tommy—"I don't know. I guess they're the kind that a feller's aunt has always got."

Jingso—"What did the minister say when the plate came up?"

Hingso—"He said he wouldn't mind so much if the buttons were all alike."—*Syracuse Herald*.

Old Gent—"My boy, don't you know that every cigar you smoke is a nail in your coffin?"

Boy—"No, boss, I'm goin' ter be cremated."

"Mrs. Jones, them people nex' door wants to borry the lawn mower.

"All right, Mary Ann. Tell them we haven't any, but we will lend them our cow."

Primus—"Dynamite is the most wonderful invention of the age?"

Secundus—"Why?"

Primus—"There's nothing in the world can hold a candle to it."

"Once a friend of mine and I agreed that it would be helpful for each of us to tell the other his faults."

"How did it work?"

"We haven't spoken for nine years."

Algy—"Are you—aw—fond of animals, Miss Jennie?"

Jennie—"Well, I like dogs and cats, but I don't care for dudes."

Waggles—"There is only one thing as hard to find in this world as the North Pole."

"Jaggles—"The fellow who gets lost searching for it."—
Judge.

Visitor—"Does the trolley line lead to the cemetery?"

Citizen—"Yes, if one isn't very careful."—Life.

An absent-minded professor, instead of putting a mustard-leaf on his chest, stuck it on his bald head. Then he went out—it was a cold winter's day—but he returned for his umbrella, because, he said, he found the heat of the sun unbearable.

"Where's your papa, Nellie?" asked a mother of her little daughter.

"He's out on the back porch," was the reply.

"What's he doing there?" queried the mother.

"His bicycle is out of breath and he's putting some more in," answered the small observer.

"Did you deliver my message to Mr. Smith?"

Boy—"No, sir. He was out, and the office was locked up."

"Well, why didn't you wait for him, as I told you?"

"Boy—"There was a notice on the door, saying 'return at once,' so I came back as quick as I could."

"For three months during the war I occupied the most dangerous position in my company."

"Indeed."

"Yes; every morning I curried the eight mules belonging to our commissary."

A young Scotch volunteer was waiting at a railway station one windy day, and the wind was blowing round his legs, which were quite blue and very thin. An urchin with a big bulldog was trying to keep it still. The volunteer looked very scared when the urchin cried out, "I say, governor, you'd better move away, because my dog thinks they're bones!"

An Englishman was once persuaded to see a game of baseball, and during the play, when he happened to look away for a moment, a foul caught him on the ear and knocked him senseless. On coming to he faintly asked, "What was it?"

"A foul—only a foul."

"Good heavens!" he exclaimed, "I thought it was a mule."

Mrs. Widow, whose husband had just recently died, went to the insurance office to receive the amount of a policy on her husband's life which had been made payable to her. The president of the company, after having given her the check, remarked with true sympathy: "I am very sorry, madam, to hear of your loss." "That's always the way with you men," was the unexpected reply. "You are always sorry when a poor woman gets a chance to make a few dollars."

"What's that book you're reading, papa?" "The Last Days of Pompeii, my pet." "What did he die of, papa?"

"An eruption, dear."

Johnny—"Paw, what is blackmail?"

Paw—"Mourning envelopes."—Baltimore American.

Subbubs—Johnny, why did Diogenes live in a tub?

Johnny—So the neighbors couldn't borrow it, I suppose.

An impudent youngster came very near getting his ears boxed the other night at a wedding party for wishing the bride "Many happy returns of the day."

"Johnny, add seven apples to two apples, and what will you have?" "Colic, sir."

"My boy," said a musician to his son, "don't be too sharp nor yet too flat. Just be natural."

Tommy—"Pa, was time invented in Ireland?" His Father—"No, my son. But why?" Tommy—"Then why did they name it O'Clock?"

Little Clarence—Papa, what is the difference between firmness and obstinacy?

Papa—Merely a matter of sex, my son.

Son: "Pa, is a diplomat a man who knows how to hold his tongue?" Father—"No, my boy; a diplomat is a man who knows how to hold his job."

Father—"Tommy, stop pulling that cat's tail."

Tommy—"I'm only holding the tail; the cat's pulling it."—Tid-Bits.

"Pa, what's the difference between wit and humor?" "Wit's something you laugh at because you want to. You laugh at humor because somebody says it's good."

"Papa, what is a king?" "A king, my child, is a person whose authority is practically unlimited, whose word is law, and whom everybody must obey." "Papa, is mamma a king?"

"Is your father at home?" asked a caller. "What is your name, please?" inquired the little girl. "Just tell him it is his old friend, Bill." "Then I reckon he ain't at home. I heard him tell mamma if any Bill came he wasn't at home."

Tommy—Say, paw.

Mr. Figg—Well?

Tommy—What is a kopje?

Mr. Figg—A kopje is a place where the British stopje, and it generally has a Boer or two on topje.—Indianapolis Press.

"As I was going down the street I saw a man flourishing a pistol and threatening to blow somebody's brains out." "Did you run, dad?" "Run! No, sir; I just walked up to him and took the weapon from him." "I guess he couldn't blow any brains out of you, dad, could he?"

Father—What is the meaning of the black eye, my son?

Johnny—Oh, that's merely a mark of esteem, father.

Father—How so?

Johnny—I esteemed myself a better boxer than Tommy Jones.

He was a small six-year-old, and he was stretched across his father's knee in the attitude traditional for generations in the prevention of sparing the rod.

"Papa," he asked in the moment of silence before the slipper fell, "are you going to spank me?"

"Well, suppose I am. Why do you ask?"

"Because, papa," he replied with all the dignity possible under the circumstances, "I do not wish to be surprised."

AT SCHOOL.

"What's a famine, Tommy?" asked the Sunday school teacher of a small pupil.

"It's a cob what ain't got no corn on it."

Teacher—"What does your father work at, Johnny?"

Johnny O'Shea—"He don't work at nuttin; he's a policeman."

Pre-eminent—"Ma, I'm at the head of my class." "How's that Dick?" "Teacher says I'm the worst of all the bad boys in the school."

Self Knowledge—It is difficult for a man to know himself. If he thinks he's not a fool, he's certainly mistaken, and if he thinks he's a fool he's no fool.

"What is the worst thing about riches?" asked a school teacher of a boy.

"Their scarcity," he replied, and was immediately rewarded with a prize.

"What are the last teeth that come?" asked an Ormskirk teacher of her class in physiology.

"False teeth, mum," replied the boy.

Pedagogue (severely): "Now, sir, for the last time, what's the square of the hypotenuse of a right-angled triangle equivalent to?"

Boy (desperately): "It's equivalent to a lickin' for me, sir. Go ahead."

A schoolboy, being asked by his teacher how he should flog him, replied, "If you please, sir, I should like to have it on the Italian system of penmanship, the upward stroke heavy and the downward ones light."

"How did you get along at school to-day, Tom?" asked a father at the supper table.

"Papa, our physiology says that conversation at meals should be of a pleasant character."

A teacher defined conscience "as something within you that tells you you have done wrong."

"I had it once," spoke up a young towhead of six summers, "but they had to send for the doctor."

Teacher—"Do you know your lesson this morning?"

Malcolm—"No'm; but I knew it last night after I got through studying."

Louis—"What's the matter?"

Martin—"The teacher told me to write a composition on snow, and I can't find any to write it on."

What is the most ungrammatical sentence ever spoken? The following would be hard to beat: It was enunciated by a little girl who was driving along a country road with her father in London. Seeing a flock of sheep in a neighboring meadow, she asked: "Is them sheeps yourn?" Four words and all wrong.

A schoolmaster had been giving a lesson on physical force. "Boys," said he, "can any one of you tell me what it is that moves people along—for example, in the street?" "Please, sir," replied the first boy, "it is the police force."

A teacher said to her primary class the other day: "If your father gave your mother \$7 to-day and \$8 to-morrow, what would she have?"

And a small boy over in the corner replied: "She would have a fit."

Friend—"You took your son into your establishment some months ago to teach him the business, I understand. How did it turn out?"

Business Man (wearily): "Great success. He's teaching me now."—New York Weekly.

Little Willey was learning to read and part of his lesson ran thus: "The cat has a rat." "Huh!" he exclaimed, "the man who wrote this book didn't know much. Cats don't have rats, they have kittens."

Teacher—"Now, Bobby spell 'needle.'" Bobby—"N-e-i-d-l-e." Teacher—"Wrong. There is no 'i' in 'needle.'" Bobby—"Well, 'taint a good needle, then."

A schoolmistress asked a child what s-e-e spelt. The child hesitated. Said the teacher: "What do I do when I look at you?" "Squint," replied the pupil.

The teacher was giving little Tommy a grammar lesson the other day. "An abstract noun," she said, "is the name of something which you can think of, but not touch. Can you give me an example?" Tommy—"A red hot poker!"

A school inspector in the north of Ireland was once examining a geography class, and asked the question: "What is a lake?"

He was much amused when a little fellow, evidently a true gem of the Emerald isle, answered:

"It's a hole in a can, sir."

"What is an island?" asked the teacher, addressing her interrogation to the class in geography. "An island ma-am," replied Johnny Fitzfizzle a studious lad who had Porto Rico in mind, "is a body of land entirely surrounded by politics."

Teacher—"Johnny, write upon the blackboard the sentence. 'Two heads are better than one.' Now, Johnny, do you believe that?"

Johnny: "Yes'm."

Teacher—"Why?"

Johnny: "'Cause then you'll git a job in a dime museum an' make plenty o' money."

A little girl who was in the habit of tearing her dolls to pieces to see what was inside somewhat surprised her Sunday school teacher.

"What was Adam made of?" asked the teacher.

"The dust of the earth," blibly answered the child.

"What was Eve made of?"

After a moment's hesitation: "The sawdust of the earth."

Recently a public school teacher wrote the sentence: "Them boys are sliding down the hill," and requested some

one in the school to "correct and why." One bright youngster held up his hand, and, on being asked said: "Correction: Those boys are sliding down the hill. Why? Because they can't slide up."

Teacher—"Archibald, name the natural kingdoms, with an example of each."

Archibald (rapidly): "There are four kingdoms—earth, water, fire and air; examples, the earthworm, the water-bug, the firefly and the sky-terrier."—Life.

Professor—too bad! One of my pupils, to whom I have given two courses of instruction in cultivation of the memory, has forgotten to pay me, and the worst of it is, I can't remember his name.

Scene—Dictation class at school.

Teacher—"Now, Johnny, look at this. Is that the way to spell window—w-i-d-o-w?"

Johnny—"No, sir."

Teacher—"What is the difference between window and widow?"

Johnny—"You can see through the one but not through the other."

At a school in the country the sentence: "Mary milks the cow" was given out to be parsed. The last word was disposed of as follows: "Cow is a noun, feminine gender, singular number, third person, and stands for Mary." "Stands for Mary?" said the excited pedagogue, "how do you make that out?" "Because," said the pupil, "if the cow didn't stand for Mary, how could Mary milk her?"

He was the dunce of his class; that was what they said of him. But one day the teacher put this question to him: "How do you pronounce s-t-i-n-g-y?"

"It depends a good deal on whether the word refers to a person or a bee," was the reply.

SOMEWHAT LOGICAL.

Little Willie—"Where do sea horses come from, pa?"

Pa—"Why, from the sea, of course."

Little Willie—"Then bay horses must come from the bay, don't they pa?"

A gentleman coming out of the house saw his son sitting on the pump, with a slate and pencil in his hand. The father said: "Why aren't you at school to-day?" "Why, pa," said the boy, "I'm sitting here 'cos the teacher told me to write a composition on "The Pump."

Mrs. Timkins was taking her son to school for the first time, and after impressing the schoolmaster with the necessity of having a thoroughly good education, finished up by saying: "Be sure he learns Latin."

"But my dear madam," said the schoolmaster, "Latin is a dead language."

"All right," said Mrs. Timkins, "he'll want it. He's going to be an undertaker."

There was a school ma'am who had a dread of all contagious diseases. She sent a child home because her mother was sick. The next day the child presented herself at the school with her finger in her mouth, and a little hood swinging by the strings, saying: "We've got a little baby at our house, but mamma says I shall tell you 'taint catching."

An enthusiastic professor has been advocating the advantages of athletic exercise. "The Roman youth," he cried, "used to swim three times across the Tiber before breakfast." The Scotch student smiled, at which the irate

professor exclaimed: "Mr. McAllister, why do you smile? We shall be glad to share your amusement."

The canny Scot replied: "I was just thinking, sir, that the Roman youths must have left their clothes on the wrong bank at the end of their swim."

Mrs. De Boggs—Did you take Johnny to school, Jeremiah?

Mr. De Boggs—I did. An excellent school it is, Matilda. The scholars are models of deportment, the curriculum is first-class and the professor a man of ability. At least that is the way he struck me.

Johnny (with a groan)—You ought to have stayed about an hour and see how he struck me.

IN COURT.

"I have risen from the bar to the bench," as the young attorney said when he quit law and went to shoemaking.

"Lawyer—"Do you swear the collision raised the entire car?" Witness—"Well, it raised everything but the windows."

Judge—Do you know that drink drives a man to the devil?

Prisoner—Yes, your honor, it brought me before you.

"Guilty, or not guilty?" sharply said a New York judge the other day to an attentive female prisoner in the dock. "Just as your honor pleases. It's not for the likes o' me to dictate to your honor's worship," was the reply.

"Can you give any evidence in regard to the character of the deceased?" said the Judge. "Yes, my lord," replied the witness. "He was a man without blame, beloved and respected by all men, pure in all his thoughts, and——" "Where did you learn that?" "I copied it from his tombstone, my lord.—Harlem."

"Gentlemen of the jury," asked the clerk of the court, "have you agreed upon a verdict?" "We have," replied the foreman. "The verdict of the jury is that the lawyers have mixed this case up so that we don't know anything at all about it."

Evidence.—"The evidence," said the magistrate, "is conclusive as to your having thrown a stone at the policeman." "Sure, an' it is," agreed the defendant, an Irishwoman; "an' the looks ae the man shows more than that, yer Honor! It shows Oi hit him!"

"Are you a single man," asked the Judge of a greenhorn who thought he was humbugging him? "Do I look as if I were a double man or the Siamese twins?" was the reply.

In a certain country court-room one day there had been such a chattering among the spectators that the judge exclaimed, "Silence! Usher, let us have decorum in court!" The officer, a native of the Emerald Isle, at once rushed to the door, calling out, "Richard Orum! Richard Orum!" It was some time before "decorum" was secured.

The verdict of a jury of women who could not agree on the trial of a woman was, "cut it bias, and trim it with point lace." So tells Judge Wade.

"Well, Uncle Jim," said the lawyer, "the doctor says there is no hope for you."

"Yes, suh, they tells me I gwine ter cross over."

"Have you made your will?"

"Yes, suh, I done will ter go."

"I mean," said the lawyer, in an explanatory way, "have you anything to leave?"

"Oh, yes, suh!" explained the old man, joyfully, "two wives and de rheumatism!"—The Atlanta Constitution.

Judge Wade was cross-examining a lady witness. "Now tell the court on what corner of the block did you fall."

"Either on the north and south corner, or on the east and west corner." She did not like to be cornered evidently.

Judge Wade, Iowa City, when assitsant council in a case wished to cross-examine the witness. He asked her a question. She said she would not answer it because she had already answered the same question to the man on the other side. The court said that she should answer, because this was cross-examination. "Well I know it," she said, "for it's the crossest examination I ever knew."

A New York judge, Justice Andrews, was called to decide a Chinese suit at law, in April, 1900, when Eng You, Lee Chuck and others, composing the firm of Sun Kong Hop, brought suit against Lee Fun, Lee Yee and others, forming the firm of Quong Tuck Long Company, for \$12,680.69 for goods sold and delivered. The defendants deny the alleged indebtedness, and have brought a counter suit to recover \$25,960. Through an interpreter, Lee Chuck, one of the plaintiffs, testified as to the account in dispute. He said that the indebtedness had accrued from "the ninth day of the seventh moon of the twenty-second of the reign of the Kwang Su."

"And when was that?" demanded Justice Andrews.

There was a consultation between the witness, the interpreter, and the counsel for the plaintiff, after which it was finally decided that the date was some time in 1896.

SENSE AND NONSENSE.

The Bride—I don't want to have any trouble with you, Bridget.

The Cook—Then, bedad, ma'am, let me hear no complaints!

Squiff—"The cycle is superseding the horse everywhere.

Biff—"Yes; I found a piece of pneumatic tire in my German sausage this morning."

"How is your brother, Tommy?"

"He's ill in bed ma'am, he's hurt himself."

"How did he do that, Tommy?"

"Oh, we were playing at who could lean farthest out of the window, and he won."

"I figured out years ago," said a prosperous farmer, "that with very moderate drinking, I'd drink an acre of good land every year. So I quit."

Here's a temperance lecture, done up in a small parcel convenient for handling.

Orator.—"No, gentlemen: I tell you that if you want a thing done well, you must always do it yourself."

Voice from the crowd—"How about getting your hair cut?"

Mr. Spriggins.—"I fear you will make a mistake, Hetty, in engaging that girl. According to her own story she has lived in no fewer than ten families in town within a year."

Mrs. Spriggins.—"That's just it. Think of the inside information she will be able to impart."

"Your hair is getting thin, sir," said the local barber to a customer.

"Yes," replied the man addressed. "I've been treating it with anti-fat. I never liked stout hair."

"But you really should put something on it," persisted the tonsorial artist, in a most earnest manner.

"I do every morning," returned the customer.

"May I ask what?" inquired the barber.

"My hat," said the patron. Thereafter was silence.

An Englishman, fond of practical joking, resolved to perpetrate one on a friend residing in America. So accordingly he sent him a large chest, which on being opened, was found to contain a large parcel wrapped up in strong paper, which on being torn off, revealed still another wrapper, and so on until the parcel had dwindled down to one little sheet of notepaper on which was written:—"Dear T.—I am pleased to inform you that I am very well. Yours, J." Time rolled by and he had forgotten all about his little jokes, when one morning a large box was delivered at his house, marked, "Fragil," "with care," etc.

Thinking that some friends were sending him a substantial present, he had the box brought into the house, and paid the carriage. When the box was opened, it was found to contain a large stone with a piece of paper, attached on which was written:—"Dear J.—On hearing that you were well, the accompanying rolled off my heart. Yours, T."

A school examiner was examining a class in grammar, and trying to explain the relations of adjectives and nouns by a telling example.

"Now, for instance," said he, "what am I?"

That was an easy question, and all the children shouted, "A man!" and then looked around triumphantly, as much as to say, "ask another."

"Yes, but what else?" said the examiner.

This was not so easy, but, after a pause, a boy ventured to suggest, "A little man."

"Yes, but there is something more than that."

This was a poser for the youngsters, but, after a moment's puzzled silence, an infant phenomenon almost leaped from his seat in his eagerness and cried to the examiner: "Please, sir, I know—an ugly little man."—Cincinnati Enquirer.

IX. CURRENT HISTORY.

PALLIUM CONFERRED ON MOST-REV. J. J. KEANE, SECOND ARCHBISHOP OF DUBUQUE.

As His Grace Archbishop Ireland stated in the Investiture Sermon that on the 19th of April, 1839, the First Bishop of Dubuque and his two missionary companions arrived in the Key City, it would be well to give a brief biographical sketch of him and his successors.

Rt. Rev. Mathias Loras.

Was born in Lyons, France, August 30, 1792. His father was executed in the Reign of Terror as a Royalist, (see page 130.) Amongst his classmates at the Carthusian house at Lyons was the celebrated Cure d'Ars.

Imbued with the missionary spirit, he came to this country in 1829 along with Bishop Portier to Mobile, Ala., who went to France for the purpose of securing apostolic men for the great American missions. He soon became Vicar General, then professor of Spring Hill College, near Mobile, and in 1833 became president of that institution. When the Fathers of the Third Provincial Council of Baltimore petitioned Pope Gregory XVI. that Dubuque be made an Episcopal See, Bishop Rosati strongly recommended Dr. Loras as qualified for the office. In 1837 he was appointed by the Holy Father as Bishop of Dubuque.

The installation services took place April 21, 1839, three noted missionaries conducting the services. They were Rev. Joseph Cretin, First Bishop of St. Paul; Rev. A. Pelamouges, in charge of the Sacs and the Foxes, Indian Tribes; and the pioneer missionary, Father Mazzuchelli, who used to attend Dubuque from Galena.

In 1849 he commenced building the Cathedral. His

labors in behalf of the Indians are briefly referred to in a letter of Father Thebaud, S. J., to his superior, October 15, 1843. It is considered that Bishop Loras had 30,000 Indians under his jurisdiction.

Extract from a Letter of Bishop Loras.

(Annals of the Faith, XVIII., 60.)

Dubuque, January 26, 1854.

. When I took possession of my new diocese, its extent from north to south ranged over a space of 1,000 miles, and 300 miles between the Mississippi and the Missouri, its present limits to the east and west. During the last four years the northern portion of the immense state of Iowa has been detached from it, and forms, with the territory of Minnesota, the Diocese of St. Paul. Probably ere long the western region will, in its turn, undergo another severance. On my arrival out here, I found only a single priest, Father Samuel Mazzuchelli, a young Italian, a zealous and indefatigable missionary of the Order of St. Dominic, and he even consecrated half of his time to Galena, in the Diocese of Chicago. At the present time, after two voyages to Europe and multiplied efforts, my clergy amount to twenty-four secular priests, and six religious of the Order of Clairveaux. (Trappists.) With the aid of the grace of God and the allocations so liberally granted by the institution of the Propagation of the Faith, thirty-one temples have been raised to the glory of the Most High, exclusive of eighteen stations, where the holy sacrifice is occasionally offered for the living and the dead. In the month of May, 1838, there were only a few faithful in Iowa. At present their number exceeds 15,000, and the majority of the inhabitants flocking thither from Ireland, Germany, and the other countries of Europe, are Catholics. During the former period religious communities were known of here only by name: at present the Church of Iowa is delighted to see in its bosom six of these holy assemblies laboring by day and night, with equal success and

zeal for the extension of faith and charity throughout this new diocese."

Rt. Rev. Clement Smyth.

The Second Bishop of Dubuque, was born 1810 at Finlea, near Killaloe, County, Clare, Ireland. Owing to the penal laws he had to finish his education in Trinity College, Dublin. He became a member of the Cestutians, more commonly known as Trappists. In 1849 he and several companions came to this country from Mt. Melleray, County Waterford, Ireland, and located in Dubuque County, where they founded the well-known Monastery of New Melleray, of which he became Prior. When the failing health of Bishop Loras required a coadjutor, the pious Prior became the unanimous choice of the priests. In 1857 he was consecrated bishop by Archbishop Kenrick in St. Louis. One year later, on the death of Bishop Loras, he assumed entire charge of the diocese. Bishop Cosgrove, Davenport, was the first priest ordained by Bishop Smyth. The event took place in St. Patrick's, Dubuque. When Bishop Smyth died, September 23, 1865, there were 46 priests, eighty Churches and twenty outmissions in the diocese of Dubuque.

Most Rev. John Hennessey.

On September 30, 1866, the Third Bishop of Dubuque was consecrated by Most Rev. Archbishop Kenrick, St. Louis. Bishop Hennessey was born near Bruff, County Limerick, Ireland, in 1825. Finished his ecclesiastical studies at Carondelet, near St. Louis, where he was ordained in 1850. His first mission was at New Madrid, Mo., a town settled by French and Spaniards in 1794. When he took charge of this mission, it embraced 6,000 square miles of territory without a single mile of railroad. It was no uncommon thing for him to go 100 miles on a sick call—fording rivers and meeting other hardships in that then uncivilized waste. Shortly afterward he became professor of theology and history in Carondelet, the present Archbishop



Rt. Rev. Clement Smyth, D. D., Second Bishop of Dubuque, Iowa.

of Chicago becoming president. He succeeded Father Feehan as president, till 1858, when he made the ad limina-visit to Rome for Archbishop Kenrick. On his return he was assigned to the Cathedral, alternating preaching with Archbishop Kenrick, Archbishop Ryan (then priest at the Cathedral) and Archbishop Feehan (then at Church of the Immaculate Conception). He seems to have formed a life-long friendship with these Prelates. Archbishop Ryan preached the sermon when he became Bishop of Dubuque, and also on the occasion of his Jubilee. In that splendid oration of the Metropolitan of Philadelphia he said:

. . . "Some have said that the days of oral eloquence are passing away; that the book and newspaper will take the place of the orator. This can never be in the Church of God, for the proclaiming of the divine word is an essential portion of its mission. Faith cometh not by printing. Faith cometh by hearing. Eloquence, that mighty power which thundered from the Athenian Bema, which transfixed the conscript fathers in Rome's great senate; that mighty power that proclaimed in the great basilicas the truths and mysteries of Christianity; the power that taught in Augustine and triumphed in Chrysostom and Basil and Bossuet; that power of eloquence, if it should leave every other sphere of action, will be found alive with divine energy and the celestial mission forevermore within the sanctuary of the living God. Eloquence may be obliged to cast aside the toga; she shall never be found without the stole of the mission, elevated, sanctified, supernaturalized by Him who formed eloquence, by Him who was the missionary of the beautiful and true and the good to the children of men. Beautiful eloquence! Eloquence that stirred the world; eloquence that thrills human souls; eloquence that sweeps across the human heart with all its tendrils, that touches the heart strings; eloquence that brings tears to the eyes; eloquence that thrills; beautiful eloquence; blessed of God; sent by God; adorned by God with the benediction of the Most High; glorious Christian eloquence shall

remain forevermore to touch, to bless, to console, to thrill, to elevate, to fight the world and its vices, to stand fearless and alone if necessary before the whole phalanx of the powers of darkness. Beautiful eloquence, tender eloquence, holy eloquence! It shall remain as God hath sent it. For faith cometh by hearing, and love by faith, and hope and beauty and virtue, and not only these but human civilization itself, the offspring of faith, human civilization, built upon truths that are preached; built upon the truths that sacred eloquence proclaims; for as the throne of Solomon, made of the purest gold and ivory, was supported by statues of lions, so the throne of our civilization is maintained by certain great truths of religion that give motive to morality, that support the glorious throne of our civilization; and these truths, these fundamental truths, these are proclaimed in the eloquence of the Catholic Church!

How faithfully, how tenderly, how continuously, and with what efficacy has not your Bishop used this great power. For twenty-five years he has spoken these great truths here and in other places of the great American Church, on great occasions, and in the councils of the Bishops he has spoken, and no man has, and no man can speak more powerfully. With these gifts that God gave him for high purposes, he has spoken to you these truths that will enlighten and console you now and your children after you have passed away. Therefore, brethren, because he has wielded the pastoral staff in mercy and in justice and in fortitude; because he has worn the Episcopal ring with fidelity to you and yours, and to every class of you, Priests and people; because he has proclaimed with the unction and holy earnestness of a Bishop of the Church of God the great and salutary truths necessary for salvation, and necessary for civilization; because he has done these things for twenty-five years, therefore are you here to-day to do him honor and to thank God that these things are accomplished; and therefore do I, Right Reverend Father, in the name of God, in the name of the American

hierarchy and clergy, in the name of your own Priests who are present, and in the name of the religious orders that are represented here, in the name of your own people, in the name of the little children, the 11,000 that crowd your schools, in the names of all these, and in my own name, do I salute you as a great Priest who in his day pleased God, and was found just, and therefore has God increased amongst His people, amongst your people! and do I, in the names of all these, wish to you years of peace, years of happiness, and, what you esteem infinitely more, years of usefulness to the Church."

At the Jubilee banquet which took place at the Hotel Julien, Archbishop Ryan was not one of the speakers, yet just as the assembled guests were about leaving they made loud calls for him. He said:

"I sincerely thank you, gentlemen, for the compliment you pay me in calling on me at this late hour, but I also feel that it would be quite unreasonable on my part to detain you by a speech. I was asked to make one of the after-dinner speeches, but having to speak this morning I felt that it would be monopolizing the speaking to-day, and so requested that I should be left to deliver only the sermon of this morning. However, as this morning I alluded to the eloquence of the Bishop of Dubuque, I may state to you a fact of which possibly you may not all be aware. In 1876 I had the honor of being invited to deliver the centennial address on Daniel O'Connell. I could not go to Dublin for that purpose because I had made a great many engagements in the Diocese of St. Louis, and it would have been a serious inconvenience, but I received the oration on O'Connell delivered by Lord O'Hagan, or at least written by Lord O'Hagan and read by the Lord Mayor of Dublin, and I received at the same time the oration delivered on O'Connell in this city by your Right Reverend Bishop, and I saw also other orations on the same subject, but I think none of these orations were equal to that delivered by the Bishop of Dubuque. And shortly afterwards the illustrious

Wendell Phillips came to lecture in this city, and he pronounced the oration delivered by the Bishop of Dubuque as a most masterly effort which, he said, he would not attempt to emulate. So that of all the orations delivered on Daniel O'Connell the most eloquent was the oration delivered on the classic heights of Kelly's Bluff. So let us hope that this gift of eloquence will be perpetuated in the Bishop. He shows the physical health and the intellectual health, too, giving hope and proof that his eloquence will be perpetuated, and in order that it should be perpetuated, as he said this evening, that the deft fingers of the daughters of France had fashioned the vestments of silver that he wore to-day and the sheen of which we all admired in the sanctuary, let us hope that the deft fingers of the daughters the Nuns of St. Agnes in Rome—shall arrange the pallium, which pallium may protect his eloquent throat and preserve him many years to be as he is now, the devoted and eloquent advocate of right against wrong, and therefore to him and to his eloquence particularly I say, *esto perpetua*."

The suggestion of the pallium thus made had a speedy realization. For two years afterwards, September 17, 1893, priests and prelates were again assembled to witness the investiture of the First Metropolitan of Dubuque. The orator on this occasion was none other than his life-long friend, Archbishop Ryan. And the same sacred function did he perform on the occasion of his obsequies.

March 8th, 1900.—He who so well knew his virtues and apostolic labors during life, eulogized him in death. And, having paid a well-deserved tribute to his personal merits and works, the eloquent panegyrist recommended him to his audience in the communion of Saints, pathetically remarking, "So in the glorious consoling doctrine of the Communion of Saints we shall remain united, until we meet in the home of our Father who is in Heaven. There may we meet thee, departed one, true man—holy priest, devoted bishop, dear, dear personal friend!"



Rt. Rev. Mgr. Thos. J. Conaty, D. D., Washington, D. C.

At the time of his elevation to the Episcopate he was pastor of St. Joseph's, Mo., being appointed thereto in 1860, and where he remained six years, attracting much attention by his priestly virtues and eloquence.

Archbishop Hennessy was a great Apostle of the Parochial School. Nearly every parish in the diocese capable of supporting a parochial school has one, and largely through his influence. In order to meet the still greater demand for Sisters to take charge of schools about to be established, he instituted a new teaching order—the Sisters of the Holy Ghost. He left the Diocesan funds in a flourishing condition. He was a wise counsellor, a successful administrator and a faithful Shepherd of Christ. He was moreover an orator of the first rank, edifying in his habits, dignified and princely in his demeanor, and the impression that obtained of him in outside Catholic circles may be expressed in the words of Mrs. Ashman, of the Sinclair House, N. Y. to us, "He was an ideal churchman." His funeral was attended by a large concourse of Prelates, Priests and faithful laity. His remains lie with his worthy predecessors in the beautiful mortuary chapel, beneath the high altar of the Cathedral.

ARCHBISHOP KEANE.

When Archbishop Keane was transferred July 24, 1900, to the Metropolitan See of Dubuque, he was titular archbishop of Damascus, archbishop assistant at the pontifical throne, canon of St. John Lateran and consultant of the Congregations of Propaganda and Studies.

He resigned these honors except the exalted honor of assistant at the Pontifical throne.

It is difficult, nay impossible, to name a prelate in the English-speaking world to-day, who has worked harder or done more for Catholic educational interests than Archbishop Keane. And yet strange to say, some persons would fain represent him as an enemy to religious education, although devoting the best of his life for its advancement and

making so many sacrifices in its interests. We look up with pride and satisfaction to the Catholic University at Washington as the crown of our educational institutions, and of this University, the Archbishop of Dubuque was the virtual founder and first rector. When he took in hand the new University he was already a bishop. Bishop for 10 years of Richmond—the storm center during the Civil War. The Church, never too prosperous in the Southern states, had suffered in her religious institutions. During his administration the work of reconstruction of church, school and charitable institutions went steadily on.

In 1884 Bishop Keane took part in the 3d Plenary Council of Baltimore. It decreed that there should be a great national institution for post collegiate and highly specialized Catholic education, to be called the Catholic University of America. He was chosen one of the Directors and was subsequently requested by the American Hierarchy and by his Holiness Leo XIII. to resign his own diocese in order to devote himself entirely to the upbuilding and directing of the University. In 1889, one year after the corner-stone was laid, was the University formally opened. His organizing energy was simply invaluable. He visited the best universities in Europe, investigated their methods and adopted what he thought would be most advantageous to the academic training of American Catholics. The service of eminent professors was secured and the rector's eloquent appeal to the generosity of his fellow countrymen brought ample pecuniary support. "In 10 years," says the Archbishop himself, "before the providence of God took me elsewhere, we had raised \$2,000,000 for the work and I left the university with splendid buildings standing in a property of seventy acres, within the limits of the city of Washington, with a magnificent endowment fund." These lands, buildings, equipments and endowments are largely the result of Bishop Keane's wonderful labors. But the day came, as we see, when he was to sever his connections with that institution for which he had done so much—that

institution that which he believed so necessary, in which his hopes were centered and which he loved so well.

After leaving the University, the late rector spent some time in needed rest and then went to Rome to assume the offices assigned to him. For Leo XIII. had said to him when freeing him from the rectorship. "Being solicitous for your future welfare, we leave to your own free will to remain in your own country, or, if you prefer, to go to Rome. If you choose the former we will destine you for some archiepiscopal see by vote of the bishops of the United States."

When he was about two years in Rome he was again called upon in the interest of the University. At the request of its Board of Trustees he undertook to work for the development of its endowment, for which was required another \$1,000,000. He returned to the States, and engaged in this great work, traveling the country over and achieving success, when the lamented Archbishop Hennessy died. Then the archbishops sent a unanimous message to Rome saying, "We want Keane to come home." And the Holy Father said: "If you all want him, you must have him." Leo XIII. sent with the Papal Brief conferring the appointment an autograph letter as a sign of his good will and pleasure.

Born at Ballyshannon, County Donegal, Ireland, in 1839, going to school when he was three years old, coming to this country with his parents when he was seven, he continued at school till 17. His ambition was to be a successful merchant, and so he entered the dry goods store of Mr. John S. Barry, Baltimore, where he worked for three years. It was at this time that he received the promptings of the Holy Spirit to enter the sacred priesthood. He gives an account of it in his own facile style:

"One Sunday morning, I remember, after being three years at the store, I was sitting at home in the little parlor reading *The Catholic Mirror*, and I read about a good Frenchwoman whose son had been a priest who was martyred in China, and every day she prayed to her martyred

son, and it struck me on the moment, "I will go and become a priest." Well, I had two brothers and two sisters, and they were all then dead, and I was the only one left to dear old father and mother. Well, I couldn't tell them, but I went to work while I was at the store to learn Latin, and when I had a moment of leisure at the store I was at it. The other fellows did not mind. They said: "Keane is a bookish sort of fellow."

Well, when I had been studying Latin and reading the *Historia Sacra* for some months, one day I spoke to my father and mother, and I said: "I have to go and be a priest." My father said: "Why didn't you go when we gave you the chance of going to St. Charles' College when your brother was alive?"

I said: "I didn't know it was the will of God." "Well," said my father, "we will never resist the will of God; go, and God bless you." So at 20 years of age I went back to school again."

In 1866 he was ordained from St. Mary's Seminary, Baltimore, and after 12 years of priestly duty in Washington he was appointed Bishop of Richmond.

It was Father Foley, who died in 1879 co-adjutor bishop of Chicago that was young Keane's spiritual adviser when clerk in Baltimore; and it was quite appropriate that Father Foley's brother—the present bishop of Detroit—would be present at the Pallium services to bear testimony to the sterling qualities and to see realized the success of that young man who had followed the promptings of the Holy Ghost in spirit and in truth.

Another prelate was present at the Dubuque festivities whom Father Foley also advised to go into the vineyard of the Lord. He was then a young physician of growing fame in Baltimore and now the venerable bishop of Indianapolis—And it was strange, too, that Francis Silas Chatard and John Joseph Keane were nominated Bishops in the same consistory.

And yet another prelate, companion of days ago, was



The Catholic University of America, Washington, D. C.

present on this auspicious occasion. It was none other than his rival in philosophy and theology in old St. Mary's Seminary, the now Archbishop of St. Louis. When J. J. Keane was consecrated, J. J. Kain united with Bishop Foley and Archbishop, now Cardinal Gibbons, to impose hands on the young prelate. Delighted was the new Archbishop to see his old friend stand on the altar to offer up for him the undying sacrifice. As the address of Archbishop Keane says:

I give thanks to my almost life-long friend and comrade, the archbishop of St. Louis, who has offered up the Divine Sacrifice to invoke the blessing of heaven on this day's work. Since we sat together as boys on the same college benches, our hearts have ever beat in unison. Together we were bishops in Old Virginia; together we are archbishops in the valley of the Mississippi; together may we labor in the dear Master's work, and together bless Him during all eternity.

His Grace Archbishop Keane is a man of erudition and eloquence of strong human sympathy and magnetism, capable of producing much good not only amongst those of his own flock but also amongst those not of the household of the faith. Large-hearted and broad minded he has been tried in prosperity as well as adversity, and has not been found wanting. Possessed of many virtues, and abhorrent of vice, he is especially an inveterate foe to intemperance. Let us hope that God wills great things for this portion of His vineyard in giving such a man of Apostolic spirit as its master.

Ad multos annos.

INAUGURATION.

(September 27, 1900, Archbishop Keane arrived in Du-buque, and when the installation ceremonies were completed he ascended the pulpit and preached the following interesting sermon.)

All things are of God, who hath reconciled us to Himself by Christ, and hath given to us the ministry of reconciliation. For Christ, therefore, we are ambassadors, God as it were exhorting through us.—2 Cor. v., 18-20.

Beloved Brethren: The voice of our Holy Father, Leo XIII., has called me to be the successor of the lamented and beloved Archbishop Hennessy in the see of Dubuque.

Venerating in the great Pope the authority of the successor of St. Peter, the shepherd of the whole flock of our Lord, the vicar of Jesus Christ, I bow to his command and take up the burden of this great responsibility. Knowing the magnitude of the trust, and conscious of my own limitations, I nevertheless put my confidence in the Divine Grace, which will not be refused to one who assumes the responsibility only through obedience to Him who forever rules His Church through Peter. The Divine Master who imposes the burden will not fail to help his poor servant who, from the depths of his soul, cries out to Him, "Not to us, O Lord, not to us, but to Thy name give glory."

I place my confidence, too, in the wisdom with which my venerated predecessors have laid the foundations of this noble archdiocese and traced out the lines of its growth. It shall be my study to follow the pointings of their prudence, to profit by their experience, and to emulate their zeal.

Largely do I build my hopes of success on the ability and devotedness of the diocesan clergy, who are honored and loved by their parishioners for their untiring labors in the sacred ministry, and who are sure to be the powerful help and the sweet consolation of their bishop, when they find that he is filled with the same zeal which animates themselves, and that he has at heart nothing but the high and holy aims to which their lives are consecrated.

Especially do I hope for wise guidance from the Right Reverend Prelate who has hitherto so worthily held the offices of Vicar General and Administrator of the archdiocese. My first act of jurisdiction has been to continue

him in the office of Vicar General, thus declaring my confidence in the wisdom of Archbishop Hennessy's choice, and my appreciation of the qualities which have won for Monsignore Ryan the esteem of all over whom he has held authority.

I take comfort in the thought of the invaluable aid which I am sure to receive from the numerous congregations of religious, both men and women, whom my predecessors have called to a share in the parochial ministry, or to the various works of education and charity which are the chief glory of the archdiocese. The holy vows by which their lives are consecrated to the service of God and of their neighbor are sufficient guarantee of their earnest and disinterested labors as auxiliaries of the bishop and the diocesan clergy.

Last, but not least, I draw courage and confidence from the kindness with which the laity have welcomed my appointment as their archbishop. Once for all, let me say that the manifestations of good will which have gone forth from priests and people from all classes without distinction, have touched me profoundly, have been to me an ineffable consolation, and nerve me with confidence for the future. From the depths of a grateful heart I return thanks for it all. And most fervently do I pray that the esteem and affection which bind bishop and priests and people together to-day, may grow closer and stronger as time goes on. This will be sufficient assurance that the life of the diocese will be full of cheerful, earnest, generous vigor, and that our joint endeavors for the religious welfare of this portion of the Lord's vineyard shall be crowned with success.

And now, beloved brethren, let us place clearly before our minds the nature of the work that lies before us, the aim toward which bishop and priests and people must strive together.

It is no new enterprise to which we are summoned, no recent invention of human intelligence and energy that

calls for our efforts and devotedness. It is something far higher and greater than that. It is the self-same end for which the Savior of the world toiled and suffered and died; the end for which He established His apostolic ministry; the end for which He gave them their perpetual commission, that the sublime work of His own blessed life might go on forever.

When St. Paul came to the Corinthians as the minister of Christ, he made known to them the nature of his mission in these words: "All things are of God, who hath reconciled us to Himself by Christ, and hath given to us the ministry of reconciliation. For Christ, therefore, we are ambassadors, God as it were exhorting through us."

Such was the nature of the apostolic mission then; such it is to-day. In the very words in which St. Paul then presented himself to the Corinthians, in the very same do I now address the beloved flock which our Lord has entrusted to my care. Let us study together the meaning of those words and their practical import.

"All things are from God." These words not only declare the origin of all things; by that very fact they also declare the meaning and value and purpose of all things. God created all things, and especially created man, not only as a manifestation of infinite power and wisdom, but also as an outpouring of infinite love. No other final motive could have prompted the Almighty in His work than the motive of bounteous love. He created us for happiness in this life and in the life to come. For this it was that His "wisdom reacheth from end to end mightily, and ordereth all things sweetly." The sweetness of order was to be the guarantee of peace, linking all creatures together by the sweet bonds of justice and charity, and linking them with God by the ties of obedience and love. God's sweet and blessed rule was to be supreme in all things; and thus the temporal and eternal welfare of His creatures was to be secured.

"Through Christ we are reconciled with God." For sin,

alas, leads the creatures away from their Creator, holding before them other ends than He proposed to them, putting the erring and wayward will of the creature in the place of the all-wise and loving will of our Creator and Father. This is the subversion of order, the overthrowing of peace, the destruction of welfare temporal and eternal. Folly takes the place of wisdom, and fills the world with darkness; self-will takes the place of the blessed and holy will of God, and fills the world with vice; self-assertion takes the place of justice and charity, and fills the world with woe. This is the work and the reign of sin.

From the reign of sin we are delivered by the Savior of the world, reconciling us to God. The reign of sin was the reign of self-will instead of the holy will of God; it was the tyranny of self-indulgence, self-seeking, self-assertion, self-worship which is hateful to both God and men. From this He delivers us by His immolation of Himself through love of His Father, and through love of the poor sinful world. For He saith: "Greater love than this no man hath, that a man lay down his life for his friends. And I lay down my life for my sheep. No man taketh my life from me; but I lay down my life for my sheep; and I have power to lay it down, and I have power to take it up again." To a share in that same nobleness He calls us all, pointing out the way of true liberty, true goodness, true greatness, in saying: "Deny thyself."

The reign of sin led to the reign of spiritual darkness, of densest ignorance and almost inconceivable errors about all that it chiefly concerns mankind to know. This He dispels by bestowing the fullness of His light and truth as the guide of the world forever.

The reign of sin was the reign of violence, the subversion of the divine order, the destruction or confusion of all rights and duties. Our Lord restores the reign of order and peace by imposing again the blessed rule of justice and charity between man and man and of obedience and love between man and God.

But he goes farther than all this, and bestows on men of good-will a relationship with God closer and higher than had existed even before the fall. For "where sin abounded, grace did more abound;" and "to them that received Him He gave power to become the children of God." He hath made us sharers in His own eternal Sonship, uniting us with Himself as branches of one vine living by His own life, as members of one body animated by His own Holy Spirit. And thus he hath made us co-heirs with Himself of the eternal blessedness of His Father.

Thus he ensures the best nobleness of human nature, and the best happiness of mankind, both for time and for eternity. For "Godliness is profitable unto all things, having promise both of the life that now is and of that which is to come."

This two-fold object of His mission He proclaimed to mankind in the song of the angels on the day of His birth: "Glory to God in the highest; and on earth peace to men of good will." These two are inseparable and correlative. The glory which our Creator desires from us is found in the beauty of His creation and the welfare of His creatures. This it is that chants to Him the most welcome hymn of praise, filling Him with gladness as when He first looked on His creation in all its untarnished beauty, and "saw that it was good, nay very good." On the other hand, the beauty of creation and the welfare of the creature can be found only in the full and unhindered reign of God's blessed law of wisdom and of love. The world can be fair and happy only in giving glory to God. This is the two-fold aim of our Lord's divine mission. This is the reconciliation wrought by the Savior of the world.

"He hath entrusted to us the ministry of this reconciliation." His work of mercy and love was to extend to every generation of men. Therefore, He committed the continuance of that work to His apostolic ministry, to whom He said: "As the Father hath sent Me, so do I also send you." In their name St. Paul exclaims: "So let men consider us,

as the ministers of Christ, and the dispensers of the mysteries of God."

This ministry is, indeed, the sublimest thing in the world, since it is the perpetuation of the mission and the work of the Savior of mankind. The lessons of the Savior which it teaches are the sublimest wisdom the world can ever know; and the mysteries of God which it dispenses are more essentially bound up with the welfare of mankind than all other agencies for human amelioration. And yet, that wondrous ministry, and its sublime ministrations, to which every creature of God must look with reverence and gratitude, are the very possession and property of every child of God, of every disciple of Christ. For, says St. Paul, "All things are yours, whether it be Paul, or Apollo, or Cephas, or things past or things to come; all are yours; and you are Christ's; and Christ is God's." And as our Blessed Savior said that He came not to be ministered unto, but to minister unto others, so do His ministers, from the successor of St. Peter down to the last young cleric ordained to the Holy Priesthood, feel and profess that they are but the servants of the children of God.

"We, therefore, are ambassadors for Christ," coming to you in the name of the Savior of the world, offering you His fullness of grace and of truth.

And "God exhorteth you through us," that ye neglect not the proffered grace, nor receive it in vain. Through us God exhorteth you that you let not the wonders of the Incarnation and Redemption be without fruit of benediction for you. To you He saith, as of old: "This is my beloved Son, hear ye Him." Hear Him when He teaches you His blessed truth; for His truth is the only light that can guide your steps aright. Hear Him when He summons you to deny yourself, to take up your cross and follow Him; for this is the only pathway of virtue and of salvation. Hear Him when He warns you to come to Him that ye may have life; for without the life of the Holy Spirit whom He bestoweth your souls are dead in the sight of

God. Hear Him when He calls on you to shape your daily conduct by His example and His law, to do all things in His name, to animate all by His spirit; for thus only shall your lives be comely and righteous, thus only shall you find peace and welfare here and hereafter. Through Him give glory to God in all things, that through Him peace may reign on earth and make it the fit ante-chamber of heaven.

This, beloved brethren, is the exhortation which God addresses to you through us. This is the ambassadorship which we hold among you for Christ. This is the dispensation of the mercies and blessings of God which we offer you, blessings as needful to you and every generation of men as is the air which all must breathe if they would live. This is the foundation on which every life must stand that would be solid and symmetrical and pleasing to God; for, says the apostle, "Other foundation no man can lay but that which God hath laid, which is Christ Jesus." This is the treasury of grace and truth from which all generations of men must draw in order that they may be spiritually rich—a treasury unchanging, because coming from "the Father of Light, in Whom there is no change nor shadow of alteration"—ever the self-same, because dispensing the treasures of Him of whom it hath been said, "Jesus Christ yesterday, and to-day, and the same forever;" and yet, like the air which all must breathe, and the light of the sun in which all find warmth and life, that treasury of Christ is suited to every need of the souls of men, to every new condition that can ever develop in the history of mankind.

Here we have opened up before us, beloved brethren, a vast field for reflection, into which I earnestly invite you to glance with me.

The Providence of God has identified our lives with our age and with our country, has made us citizens of America, and has placed our days at the close of the Nineteenth century and at the dawn of the Twentieth. Throughout the whole world Divine Providence has been working won-



Rt. Rev. Mathias Loras, D. D., First Bishop of Dubuque, Iowa.

ders in the transformation of all human conditions, and the opening century bids fair to equal, if not surpass, the closing century in modifying the social state of mankind.

Amid all the waywardness or blundering of men, it is the hand of God that guides the march of the human race; and though the outlook may often seem to us dark and stormy and ominous of evil, we know that He will shape things for the best, and draw forth as the final conclusion a nearer approach of mankind to the ends established by His wisdom and love. Through the strain and stress of all human vicissitudes we may be sure that He is working out the fuller reign on earth of His beloved Son.

In this advice it is His will that each one of us should actively co-operate. He has placed our lives in an age when individual influences count for more in shaping the world than ever before. He has linked our fortunes with the country in which above all others the life of the individual can tell for the general good.

Who does not appreciate the responsibility imposed on us by these facts? Our age and our country will be what we make them. They will be Christian in as far as our lives make them Christian. Thus our Christian responsibility to God and our own souls, is also a responsibility to our age and our country.

In the life of the world during the coming century our America must inevitably become a more and more potent factor. We may well dread such a responsibility for our country. We might shrink from it if we could. But we cannot. The march of providential events renders her influence in the world's future unavoidable. Therefore, it is the duty of the American people to see that her influence shall be for the world's good. This it can be only on condition that her action in the world be guided by the principles of our Lord Jesus Christ. America will be a blessing to the world just in proportion as her people are a Christian people, both in profession and in practice.

Brethren, let us take up manfully our own share of this

great responsibility, trusting that our fellow citizens, whatever the form of their Christian profession, will be led by their convictions and their conscience to do likewise. By all these considerations of duty we are bound, as the apostle expresses it, "to live soberly and justly and piously in this world."

We are bound to live "soberly;" that is, to restrain the appetites of the flesh which are the very opposite of the spirit of Christ. Impurity and intemperance we must regard as pests which disgrace and destroy the individual life, and sap the foundations of social existence. We must shun them; we must strive to save others from their noxious grasp; we must labor, as order-loving citizens, to diminish the allurements which lead so many astray, which make so many blasted lives, ruined fortunes and desolate homes.

We are bound to live "justly." In all our relations with our fellow men, whether in private or public life, we must act fairly, justly, loyally, dealing with others as we would wish to be dealt by. In all business dealings, in all contracts, in all employing of labor, in all rendering of hired service, let all be done in strictest honesty, as under the eye of God. In our civil obligations, let us feel none the less, but all the more, bound to strictest honesty, because dealing with the rights not of one of a few, but of the body of our fellow citizens. In our political action, no less than in our private business, let our every act be regulated by conviction, by honesty, by desire of the public weal; and if called to the public service in any capacity, let us show that our principles as Catholics lift us above selfish interests, and make us proud to prove that disinterested patriotism still lives in the hearts of the American people.

We are bound to live "piously." Religion alone can make upright men and good citizens. Long ago, Washington gave this warning to the American people in his farewell address, and lapse of time has but wrought out the practical demonstration that he was right. The warning cry has

often been heard that the American people are coming to be governed by considerations of expediency rather than by principle. How disastrous for our country and for her influence should this prove true. And it must naturally become true just in proportion as the religion of Christ our Lord ceases to be the ruling principle in their lives. Whatever some erring theorizers may say, this is the verdict both of reason and of experience. Let us see to it that it prove in no way true of us.

It has often been said that a Catholic who practices his religion as he ought, can be trusted in all things; but that a Catholic who neglects his religious duties is no more to be trusted than any other man, nay less than others, because he that is unfaithful to his God can hardly be expected to be faithful to his fellow men. Brethren, let all neglectfulness and carelessness be shaken off, that the blessing of our Lord may be with us and make our lives upright, useful to our fellow men and to our country, and happy in that peace which only He can bestow.

There remains a final obligation not less imperative. We must strive to make good Christians of the generation that is to follow us, and which looks to us for its moulding and for the direction of its life. If we are to build up a generation of good earnest Christians, we must give them a good Christian education. We must give them all the knowledge that can be useful to them in their earthly pursuits; but with this we must above all give them solid training in the convictions and principles which make intelligent, conscientious, sturdy Christians.

Such an education can be given only in Christian schools. The state cannot, or will not, recognize and support such schools; then we must be proud to do our conscientious Christian duty by supporting them ourselves, even if we have to tax ourselves doubly in order to do it. This is the spirit with which Archbishop Hennessy so nobly strove to inspire his flock, and the work which they did for Christian education under his guidance has been infinitely to his

credit and to theirs. We must not be less zealous now. We must not undo or neglect anything that has been so well done in the discharge of this most imperative Christian duty. On the contrary, taking courage from what has been accomplished, we must press on in the resolve to build up in this archdiocese a perfect system of Christian education, bringing within the reach of every Catholic child such training as will fit him both to fill an honorable place in this world and to secure his eternal salvation in the next.

These, beloved brethren, are the things to which I feel that our Divine Lord wishes me to ask your attention. These are the ends for which He wishes that you and I should labor together as long as He gives me the happiness of being your chief pastor. To these things I shall frequently recall your attention, both here in this Cathedral church and in the various parishes throughout the archdiocese. Bear with me if you find me very earnest in insisting on these sacred obligations. It is through love of you, and through solicitude for your interests, that I shall be thus earnest and importunate. With the blessing of God, I shall spare no effort or sacrifice on my part for the realization of these ends. Let me hope that I shall find in my people no less earnest and generous devotedness to all that is right. Thus shall our life together be a happy and blessed and useful one; and when at last we go to our Judge we shall not be sorry that we have done our best for Him.

May His grace be with you all abundantly; and may the blessing of the Father and of the Son and of the Holy Ghost descend upon you and abide with you forever.

INVESTURE CEREMONIES.

Beneath the glorious arches of St. Raphael's Cathedral, surrounded by venerable princes of Rome and before a congregation of kneeling thousands Archbishop Keane was

invested April 17th, 1901, with the pallium—the symbolical badge of his authority as a Catholic archbishop.

A Glorious Scene.

It was a glorious scene, this conferring of the pallium, says the Telegraph. The old Cathedral of St. Raphael's has been the scene of many a function of regal splendor, beneath her golden arches priests have been raised to the dignity of the purple and on unnumbered occasions these Bishops have, amid surroundings of royal magnificence, conferred the benediction of God's vicar from their purple-decked thrones and on all great days of the church priests have, from altar heights, raised aloft the Sacred Host making men's eyes grow moist and women's faces radiant with a tender joy as they heard the Mass bells ring out the message that has been echoing in the hearts of men for twenty centuries. But none of these functions equalled the splendor and magnificence of this event. It seemed as if one were transported back to the days of ancient Rome when gold and glitter met one everywhere. The whole church was a sea of color. From nave to dome, from pillar and throne, from choir gallery and altar hung streamers of purple and yellow. National ensigns and papal colors entwined themselves together; religion and patriotism locked hearts and walked hand in hand. A thousand candles glistened refulgently on the altar, hundreds of electric light bulbs shone with undimmed lustre, clouds of frankincense spiraled Heavenward and many flowers made the air heavy with their sweetness. Grey-haired Prelates, in their purple robes walked to and fro, little altar boys with lighted candles marched around like trained soldiers and restful music echoed among the arches. It was an ever changing picture. Now the bright sheen of cardinal silk was seen; a moment hence the dazzling grandeur of pontifical vestment shone with golden brilliance; down through the golden vistas of the old Cathedral echoed the sound of priestly chant and the uplifting notes

of virgin choirister—all commingling as it were to lend joy to the occasion.

Supreme Decorations.

It is doubtful if St. Raphael's Cathedral ever looked more beautiful. In the sanctuary the decorations reached the pinnacle of grandeur. Tropical palm vied with the rose and the carnation to lend beauty to the scene and golden candelabra and massive vases of white added to the magnificence.

"The sanctuary was of surpassing beauty in its decorations. There were banks of Easter lilies on the main altar, with palms on either side of it. Above the altar was suspended the papal coat of arms. The side altars were banked with potted plants and cut flowers, and everywhere that a festoon could be arranged or a potted plant or blooming flower be set with artistic effect, it was done, making the interior of the Cathedral, and particularly the sanctuary, a veritable bower of floral beauty and harmonizing colors."

On the left stood the Cardinal's throne bright in cardinal hues; on the right stood the Archbishop's throne purple-hung and kingly-looking. Above both thrones were the coats of arms of each. Over the high altar, luminous with flickering gas, was a broad inscription "In spiritu et veritate." This is the motto Archbishop Keane has chosen.

Sentiments on Shields.

The nave of the church was bright with long streamers of Episcopal purple and Papal yellow. The streamers hung from pillar to pillar and fell in graceful folds to the ground. At the capital of every alternate pillar was a large shield recording some notable event in the Archbishop's career. On the pillar intervening was a shield containing an appropriate biblical inscription. Surmounting all the shields were Papal and American flags.

The following were the inscriptions on the shields:

Ordained Priest.

July 2nd, 1866.

And I will raise me up a faithful priest, who shall do according to my heart, and my soul; and I will build him a faithful house, and he shall walk all days before my anointed.—I. Kings, 2, 35.

Consecrated Bishop of Richmond.

August 25th, 1878.

Take heed to yourselves and to the whole flock wherein the Holy Ghost hath placed our bishops, to rule the Church of God, which He hath purchased with His own blood.—Acts 20, 28.

Appointed Rector of Catholic University of America.

August 12th, 1888.

And the Lord hath filled him with the spirit of God, with wisdom and understanding and knowledge and all learning.—Exodus 35, 31.

Elevated to the Archiepiscopal Dignity—See of Damascus.

January 9th, 1897.

But Barnabas took him and brought him to the Apostles; and told them how he had seen the Lord, and that he had spoken to him, and how in Damascus he had dealt confidently in the name of Jesus.—Acts 9, 27.

Transferred to the See of Dubuque.

July 24th, 1900.

Obey your Prelates and be subject to them. For they watch as being to render an account of your souls, that they may do this with joy, and not with grief; for this is not expedient for you.—Hebrews 13, 17.

Invested with Pallium.

April 17th, 1901.

He put on justice as a breastplate, and a helmet of salvation upon his head; and he was clad with zeal as with a cloak.—Isaias 59, 17.

Opening Ceremonies.

The ceremonies began at 10 o'clock. Long before that hour hundreds of persons wended their way to the Cathedral and at 9 o'clock, when the doors were thrown open, a multitude surrounded the entrance of the church. In a half an hour after the doors were thrown open every available space in the sacred edifice was taken. So dense was the vast throng that many persons crowded into the aisles and stood through the long service.

The Procession.

The procession started from the Archiepiscopal residence and wended its way slowly through the main entrance of the Cathedral. The priestly pageant was witnessed by hundreds who were unable to gain admittance to the Cathedral. At the entrance through which the procession passed was a large arch beautifully embellished with blended colors of purple, gold and white. Stretching across this arch was a broad streamer containing the inscription, "Ecce Sacerdos Magnus."

In the Sanctuary.

On the beautiful procession entering the sanctuary, while the choir sang "Ecce Sacerdos Magnus" all genuflected and went to their places, the Priests to chairs on the sides of the sanctuary and the Bishops to places of honor reserved for them. The Cardinal and Archbishop Keane went to the foot of the altar, bowed low, offered a short prayer and then went to their respective thrones, the Cardinal to the left and Archbishop Keane to the right.

The Pontifical Mass.

The celebrating of the Pontifical High Mass began immediately after all were seated. Archbishop Kain of St. Louis, a life-long friend of Archbishop Keane, was the celebrant.

Assistant Priest—Very Rev. Thos. F. Gunn, V. G., Cedar Rapids, Ia.



Most Rev. Wm. Henry Elder, D. D., Archbishop of Cincinnati, Ohio.

Deacon—Very Rev. E. J. McLaughlin, V. F., Clinton, Ia.

Sub-deacon—Rev. M. C. Lenihan, Marshalltown, Ia.

His Grace, Most Rev. John J. Keane, D. D., Archbishop of Dubuque.

Deacons—Very Rev. Dr. Magnien, D. D., president St. Mary's Seminary, Baltimore, Md.; Very Rev. C. B. Schrantz, president of St. Charles' College, Elliot City, Md.

Pallium conferred by His Eminence, Most Rev. James Gibbons, D. D., Archbishop of Baltimore.

Deacons to Cardinal—Rt. Rev. Mgr. R. Ryan, V. G., Dubuque, Iowa; Rev. C. Johannes, Dubuque, Ia.

Sermon—His Grace, Most Rev. John Ireland, D. D., Archbishop of St. Paul.

Address on behalf of the clergy to their Archbishop—Rev. J. P. Carroll, D. D., president St. Joseph's college, Dubuque.

The Chaplains.

His Grace, Most Rev. Wm. H. Elder, D. D., Archbishop of Cincinnati.

Chaplains—Very. Rev. M. McCarthy, V. F.; Rev. M. Cooney.

His Grace, Most Rev. F. X. Katzer, D. D., Archbishop of Milwaukee.

Chaplains—Very Rev. B. C. Lenihan, V. F.; Rev. John Baumann.

His Grace, Most Rev. John Ireland, D. D., Archbishop of St. Paul.

Chaplain—Very Rev. Geo. Heer, V. F.

Masters of Ceremonies—Rev. J. J. Toomey, Rev. M. Carey, Rev. Luke Donlon, Rev. M. Barry, Rev. J. J. Fitzpatrick.

Archiepiscopal Cross-bearer—Rev. L. Roche, Cascade, Ia.

Cross-bearer—Rev. S. Butler, Gilmore, Ia.

Acolytes—J. Flynn, J. Shea.

Thurifer—James Lenihan.

Book Bearer—W. Corcoran.

Mitre Bearer—W. Reddin.

Bergia—John Siebert.

Train Bearers to Cardinal—Charles Supple, Charles O'Brien.

Train Bearers to Archbishop Keane—John McCarthy, Victor Jaeger.

Vestment Bearers—Frank Crowley, Michael Kennedy, Frank Ducey, John McCollins, Alexander Kelly, Carl Jaeger, Victor McCurdy, Louis Cunningham.

Altar Boys—Leo McLaughlin, Arthur Powers, Thomas Callaghan, Henry Jaeger, Patrick Malloy, Henry Bunkers, James O'Brien, James Callaghan, Joseph Grue, Clark Hartney, George Clancy, Leo McCann, Frank Carter, Cleophas Elliott, George Ring, Leo Cunningham, Clement Dolan, Homer Gota, Dorance Quinlan, Aloysius Caffery, Willie Fitzpatrick, Will McCarthy, Roy Sloan, Lester Garbow.

The Pallium-

The pallium is the symbolical badge of an Archbishop's authority. It is made of two bands of white wool and is worn on the shoulders. Four crosses are worked on it. It is worn by the Pope and is sent by him to Patriarchs, primates, Archbishops and rarely to Bishops. Every year two lambs are brought to the Church of St. Agnes at Rome by the Apostolic Sub-deacons while the *Agnus Dei* is being sung. These lambs are presented at the altar and are received by two canons of the Lateran Church. From this wool the pallia are made by nuns of Torre de Specchi. The Sub-deacons lay the pallia on the tomb of St. Peter all night. The pallium is of much importance to an Archbishop. He cannot convoke a council or consecrate a Bishop or the holy chrism till he has received it. After he has been elected to the dignity of a metropolitan he must beg the pallium from the Holy Father. This he must do three months after his election.

No archbishop can wear his pallium outside his own prov-

ince and if he is translated to another see, he must beg for another pallium. The sacred badge is buried with the Archbishop when he dies. There is an interesting history connected with the pallium and its use and significance in the early centuries.

The Music was Fine.

The music during the ceremonies was of a high order. The Mass was selected by Archbishop Keane himself and was "Gounod's Messe Solennelle" which made its first public run in London in 1851. Before the Mass was begun Lingenberger's "Ecce Sacerdos Magnus" was sung and this was followed by the "Ave Verum" by Gounod. The regular choir of 40 voices, under the leadership of Prof. Rohner, was augmented by an orchestra of fourteen pieces and by Miss Ida M. Grant, soprano, and Mr. Jos. A. Rohner, tenor, and Mr. Guido Beck, basso.

The following was the musical program:

Kyrie—Trio, chorus and orchestra.

Gloria—Soprano solo, trio and chorus.

Qui Tollis—Solos for bass, tenor, soprano.

Credo—Chorus and orchestra.

Et Incarnatus—Trio and chorus.

Et Resurrexit—Chorus and orchestra.

Sanctus—Tenor solo and chorus.

Benedictus—Soprano solo and double chorus.

Agnus Dei—Chorus and orchestra.

During the offertory Miss Grant sang Mr. Rohner's "O Salutaris," with violin obligato by Miss Carroll.

Chorus—Mrs. Guido Beck, Mrs. Bechtel, Mrs. F. G. Rohner, Mrs. H. H. Stringer; Misses Etta Burke, Josie Callaghan, Mae Cody, Gertrude Croshaw, Clara Dress, Katherine Dress, Belle Duffy, Katie Duffy, Lizzie Garrigan, M. Glynn, R. Glynn, B. Jungferman, L. Jungferman, Katherine Jess, Francis Kirner, Naomi Lagen, Theresa McDonnell, Mary McHugh, Mabel Miller, Emily Myers, Mary Myers, Patience Morgan, Josephine Morgan, Mary

O'Rourke, Edith Page, Pollie Phelan, Nellie Walker, Genevieve Walker, Mary Lagan; Messrs. Paul J. Croshaw, Joseph Dreher, Thos. Egan, Wm. F. Grode, Cyril Lagen, Mark Lagen, Leo Lenehan, Edw. McNulty, Wm. McCaffrey, J. L. Murry, Henry C. Roche, Jos. A. Rohner, Guido Beck, Geo. Thompson, F. M. Whelan, W. C. Whelan.

Never before did we so fully realize the assistance music renders to religion. Cold must that heart be that was not thrilled by that glorious Credo as the organ thundered forth its notes accompanied by the orchestra and the sweet, harmonious voices of the choir. And we felt proud of a faith that could excite such delightful, spiritual emotions. We heard 20,000 pilgrims singing the Credo on the steps and piazza in front of Our Lady of the Rosary church at Lourdes, and that indeed was soul-stirring. But the choir and orchestra melodizing that Credo in old St. Raphael's on that Investiture morning reminded us of something heavenly.

The Visiting Hierarchy.

The following dignitaries were in attendance:

- His Eminence James Cardinal Gibbons, D. D., Baltimore.
- Most Rev. F. X. Katzer, D. D., Milwaukee.
- Most Rev. J. J. Kain, D. D., St. Louis.
- Most Rev. W. H. Elder, D. D., Cincinnati.
- Most Rev. John Ireland, D. D., St. Paul.
- Rt. Rev. John L. Spaulding, D. D., Peoria, Ill.
- Rt. Rev. S. G. Messmer, D. D., Green Bay, Wis.
- Rt. Rev. Thos. O'Gorman, D. D., Sioux Falls, S. D.
- Rt. Rev. James Trobec, D. D., St. Cloud, Minn.
- Rt. Rev. Michael Tierney, D. D., Hartford, Conn.
- Rt. Rev. Joseph B. Cotter, D. D., Winona, Minn.
- Rt. Rev. John Joseph Hennessy, D. D., Wichita Kan.
- Rt. Rev. John S. Foley, D. D., Detroit.
- Rt. Rev. C. P. Maes, D. D., Covington, Ky.
- Rt. Rev. James Schwebach, D. D., LaCrosse, Wis.
- Rt. Rev. John J. Glennon, D. D., Kansas City, Mo.

Rt. Rev. M. F. Burke, D. D., St. Joseph, Mo.
 Rt. Rev. T. M. A. Burke, D. D., Albany, N. Y.
 Rt. Rev. Richard Scannell, D. D., Omaha, Neb.
 Rt. Rev. Henry Cosgrove, D. D., Davenport, Ia.
 Rt. Rev. Thomas Bonacum, D. D., Lincoln, Neb.
 Rt. Rev. Thos. M. Lenihan, D. D., Cheyenne, Wyo.
 Rt. Rev. Matthew Harkins, D. D., Providence, R. I.
 Rt. Rev. John Jannsen, D. D., Belleville, Ill.
 Rt. Rev. F. S. Chatard, D. D., Indianapolis, Ind.
 Rt. Rev. P. J. O'Reilly, D. D., Peoria, Ill.
 Rt. Rev. Abbot Alberic, O. C. R., New Melleray, Ia.
 Rt. Rev. Mgr. R. Ryan, V. G., Dubuque.

Pallium Conferred.

At the conclusion of the mass Cardinal Gibbons, attired in cope and mitre advanced to the main altar. Archbishop Keane followed shortly after and knelt at the feet of His Eminence and made protestation of his love for the holy church and for the Holy Father. Then Cardinal Gibbons arose and placed the band of wool over Archbishop Keane's shoulders. The ceremony was short and simple, but was highly impressive. The cardinal returned to his throne and announced that the Holy Father had sent a cablegram conveying his good wishes to Archbishop Keane and to the assembled priests and dignitaries.

The Sermon.

His Grace, the Most Rev. John Ireland of St. Paul then ascended the pulpit and began his oration. The venerable prelate's voice echoed among the arches when he began in an impassioned manner to describe the scenes of early pioneer Catholics in Dubuque. His eloquence was masterly, his logic simple and his gestures effective. The archbishop spoke as follows:

The Church in America—Its Yesterday and Its Tomorrow.

Remember the days of old, think upon every generation: ask thy father, and he will declare to thee: thy elders and they will tell thee.

—Deuter. 32, 7.

It was the 19th day of April of the year 1839. There was much commotion in the little village of Dubuque; a steamboat was breasting the swiftly flowing waters of the Mississippi river. A steamboat upon the upper Mississippi river was always, in those days, an unusual sight, and whenever one did appear crowds flocked toward the landing to give it welcome and receive from it news of the far-off centres of population and civilization. This time, however, the eagerness of the villagers to rush riverward was such as to denote extraordinary curiosity and expectation; it was the first steamboat of the season from Dubuque's emporium, St. Louis, and—this especially heightened public interest in its coming—the rumor had spread that aboard this steamboat there would be the newly consecrated bishop, Mathias Loras. No wonder that there was commotion in the village. A bishop for Dubuque! This to Catholics meant that hereafter holy church would ceaselessly watch over their spiritual welfare; to all, whether Catholics or not, it was an augury that soon in Dubuque extensions would be given to streets and groups of houses, and Iowa's silent prairies would be gladdened by the tread of hosts of incoming immigrants.

And indeed, as the steamboat was made fast to the shore, quickly from its deck stepped Dubuque's first bishop and two companions, priests who had come with him from distant France, Joseph Cretin and Anthony Pelamourges. A few moments later the wood-built chapel at the base of the bluff, Dubuque's solitary monument to Catholicity, was filled to overflowing; the bishop with beating heart and tearful eye blessed the people, blessed the diocese of present and future time; the Catholic Church was formally and officially installed in the Northwest.

At its inception the diocese of Dubuque embraced the vast region situate between the Mississippi and the Missouri rivers, from the State of Missouri on the south to British America on the north. In this immense territory there were at the time three chapels dedicated to Catholic

worship, a proportionately limited Catholic population, and not one resident Catholic priest. What spiritual favors had been heretofore vouchsafed to Catholics had been coming from the hands of the illustrious and devoted Samuel Mazzuchelli, the pastor of the neighboring village of Galena, who, while caring for Northern Illinois and Western Wisconsin, was not unwilling to extend into Iowa his apostolic labors.

It is the 17th day of April, of the year 1901. As our pioneer fathers sixty-two years ago, so we to-day witness the induction into his charge of a Bishop of Dubuque. How changed from the scene of 1839 is that of 1901!

O Spirit of our sainted Loras, present with us, no doubt this morning, prophet of hope as thou wast for Dubuque, for Iowa, for America, never hadst thou dared picture to thyself, as possible within six decades of years, the scenes of 1901, and all the wondrous things beyond it, which this scene symbolizes!

Where stood the one bishop and his two missionary companions, there stand to-day throngs of bishops and of priests, among them a very prince of the Church. In the place of the little wood-built chapel there arises a stately temple; instead of the few pioneers, there are the thousand laymen; and the modest ceremonial of the first episcopal installation makes room for highest pomp and circumstances that Catholic rite follows. Nor, indeed, is it mere episcopal installation we are witnessing; Bishop Loras' see has grown into metropolitan dignity, and to-day over the shoulders of Dubuque's prelate floats the Roman pallium.

And all that our eyes perceive is but a feeble indication of the happenings of sixty-two years, of which the Churches of Iowa, Minnesota and the two Dakotas are to-day the witnesses. In the portion of Christ's vineyard blessed by Bishop Loras on the 19th day of April, 1839—where before his arrival there were three humble chapels, some hundreds of Catholics and not one resident priest, there are now eight bishops, two of whom are metropolitans, 970

priests, 976 churches, and a proportionate number of convents, schools, colleges and institutes of charity, with a Catholic population of 678,500. Such the figures given by the Catholic directory for the year 1901. Surely, wonders have been wrought in the Church of Northwestern America. Let us therefore offer praise and thanks to the Almighty God; let us believe such wonders were not wrought without a special Providence, which mysterious designs it is our duty to discover, so that we may in humility and earnestness work the better in co-operation with the all-wise and all-bountiful Will.

And now I widen my theme and beg my hearers to have in mind the Church in the United States.

The story of the Church in the former diocese of Dubuque is but an illustration of its growth in the whole country. Yesterday the Church in the United States was the little mustard seed. Behold it to-day: it has become a great tree, with branches overspreading the whole land. In 1789 America received its first Bishop, and there were, then in the country to acknowledge his jurisdiction, a score of priests and thirty thousand Catholics. As dawns the Twentieth Century, there are in the United States, according to reports in the Catholic Directory, thirteen Archbishops, eighty Bishops, within a few figures of 9,000 priests and a Catholic population of 11,000,000.

The church in America is passing from infancy and adolescence into maturity; the duty of her guardians and her sons, at this solemn moment in her life, is to take from backward years lessons, to give to future years promises.

We have, according to the Directory of 1901, a Catholic population of 11,000,000. I am convinced that this figure is much below our actual numbers. It is made up from returns of pastors to diocesan chanceries, and of chanceries to the publishers of the Directory. But whoever has looked closely into the matter will in many cases take such returns as merest guessings. Seldom, if ever, are they the result of exact census work, rarely are they based on the

same lines of computation. Here Catholics are those who go to Easter Communion; there they are those who occupy and pay for pews; elsewhere again they are those who are personally known to the pastor. I count as Catholics those whom the holy church counts as such—who were baptized and have not by a formal act renounced the faith. Especially in large cities vast numbers of Catholics somewhat neglectful of religious practices, or going now to one church and now to another, escape the notice of all pastors. How often it happens that priests are called to the bedside of dying people who previously had never been thought of as Catholics! A fact, too, is to be observed which has its bearing upon the question that sometimes, for reasons easily understood, it is not to the material interest of parish and of pastor to send to the Chancery Office reports of large populations.

How unreliable at times the Directory figures are may be judged from the fact that if you read over the volumes in past years you will find that year after year the same numbers were ascribed to certain dioceses, where manifestly a stationary population was not to be considered as possible, and from this other fact that some time ago, when directories were published by two different firms, each one professing a zealous desire to furnish exact figures, one disagreed from the other to the extent of a million in our Catholic population. It is unfortunate that we cannot, by true means, for once at least, have taken a thoroughly reliable Catholic census, so that we know who we are in the country and what we are doing for God and souls. So far as I may legitimately draw a general conclusion from careful study of particular facts, I fear not to say that we have to-day in the United States fourteen millions of Catholics.

The Church of America was born when Bishop Carroll took possession of his see of Baltimore in 1789. or, if it is so wished, a few years earlier, when the republic itself came to life. We shall not put to the account of the Church of

America situations and occurrences such as they may have been under English rule in England's American colonies. On Bishop Carroll's arrival in Baltimore the Catholics in the country numbered 30,000. I have said what I believe our number to be to-day. Whence the great increase? Manifestly through immigration.

The fertility of America's fields and the salubrity of its air challenged populations of the older world to come hither in search of homes; the freedom-giving institutions of the republic intensified nature's invitation, modern inventions, narrowed seas and oceans, and during one hundred years other continents have been pouring into America legions of their sons. It was God's purpose, we may verily believe, in building up in America a new people, which with the lifeblood of many peoples coursing in its veins, would embody the best energies of other peoples as well as the fairest social and political aspirations and hopes of preceding centuries, and rise itself into unwonted national grandeur, worthy of humanity's new age.

Such a nation God would not leave without the salutary graces of which Christ's Catholic Church is the custodian and dispenser; and hence, upon the currents of emigration flowing towards America's shores were borne with others the children of Catholic lands. The Catholic Church of America received into its bosom the representatives of many races, that by assimilating to itself qualities of varied types it should grow, as was growing the country, into a peculiarly new and vigorous commonwealth, well fitted for its duties amid a new people in a new age; and, in further evidence of God's counsel in its regard, in view of the hardships that were to attend its earlier years, it found drawn to itself in large numbers, heirs of martyr races, whose tried faith was sure never to be faint-hearted, never to bend before storm the most violent.

Small groups of descendants of pre-revolutionary Catholics in Maryland, Kentucky and Pennsylvania, yet smaller aggregations of French and Spanish Catholics in territories

at different intervals added to the original United States, and then the vast multitudes of immigrants, scattered broadcast east and west, south and north, and the sons and daughters born to them—such the church of America, as a glance at the past brings it into view.

Noble pioneer Catholics of America, who will tell worthily of your labors and sacrifices! O, that we, who own the rich fruitage of your faith and charity, be never unmindful of our deep debt of reverence and gratitude.

They were poor of earthly goods; in nearly all cases willing hearts and strong arms were their sole possessions with hardest labor, verily the scriptural hewing of wood and drawing of water was their lot. Only through savings from their slender wages were they able to build up churches, schools and asylums of charity. They were strangers in a strange land, not seldom ignorant of its very language. The laws of the country, indeed, guaranteed them freedom of worship; but the majority of their labors knew of Catholics only as they were pictured in virulent anti-Catholic literature; and without much conscious fault on the part of the neighbors social ostracism, lofty contempt, jeers and slurs were the penalties of their Catholic faith. Away from Catholic faith were material gains and positions of public honor, pleasures popular associations, gratifications of pride and ambition; near to it were poverty and obscurity, loss of power and wealth, sacrifice of temporal hopes for one's self and one's children.

And priests were few to cheer and fortify them by encouraging words and the grace of the Church's sacraments. The scarcity of priests during the greater part of the century was the most serious affliction to the Church of America. Immigrants came too hurriedly to find for them a well-formed ministerial organization; the circumstances of poverty in which they lived long after their arrival were not propitious to the development and cultivation of vocations to the priesthood. Usually priests had to be sought for in European countries, and generous as was the response of

those countries the number of priests in America was never adequate to the needs of the people. A mission would be entrusted to one priest where there was work for several; other missions would be visited by priests once only in a month, sometimes only once in three, or six months; and then priests were so overburdened with the more material toil of building churches, gathering money for the maintenance of public worship and the support of the orphaned and the poor, that but a scant portion of their time was allowed them for the immediate spiritual work of their ministry.

"It is the mercy of the Lord that we were not consumed." Apart from the first century of its life it is a question whether the church in any period of its history, in any land, was so beset with trials as in America in the past century, especially in its first half. At other times and in other places it encountered open persecution; but open persecution puts men on their best mettle and challenges their highest courage and is far less harmful than the silent insinuating peril of daily waste of spiritual energies, which arise from a poisoned and vitiated atmosphere, through which the winds of the heavens but rarely penetrate, whose deathly breathings are ceaseless in their encroachments upon strength and life. And then, to resist open persecution such as from time to time fell upon Catholic countries, Catholics would be massed together; they would fight shoulder to shoulder; they would be anchored in the faith by accumulated traditions of family and of nation; while as things were in America Catholics were cut off from all their old moorings, and often were scattered from one another far away over the vast expanse of a continent.

But over the Church of America God was watching, and from the skies bounteous grace was poured to strengthen souls. And within the Church of America priests and people were showing themselves to be made of sternest

Catholic fiber. What glorious pages, glistening with recitals of sweetest piety, courageous zeal, deepest sacrifice of self, were those which would faithfully describe the life of Catholic men and women, and of their priests and bishops in the pioneer country of the American Church! We are in a manner most unjust to those who have gone before us. We recall the few who may have stepped aside from the pathway of duty—the troubles created, the scandals given in one place or another; the virtues of the multitude we either forget or fail to relate. A precious volume which should be written to the honor of the American Church is that which will give a faithful picture of our early American Catholics. In this picture, I would put, of course, a Loras, while in search of souls, paddling with his own hands his birch bark canoe from the Falls of St. Anthony to Dubuque, or walking across the trackless prairies of Iowa, the satchel enfolding the sacred vestments strung over his shoulders; a Cretin, feasting for months on crackers and cheese, so as to be able to serve the little flock without taxing their poverty; I would put there the lonely settler on the trackless prairie, setting out on foot for a journey of a hundred miles that his child be regenerated with the waters of baptism; the humble laborer on canal and railroad contributing far more than the prescribed dime to support a priest, and build a chapel, the timid girl in a prejudiced household, offering to Christ her tears which a taunt against her faith had provoked; nor would I leave from it the ardent youth, the polished man of letters, the ambitious citizen, closing their eyes to the sunshine of success, because between it and them was interposed the insult to holy Church, the demand for apostacy from it. Subjects for the picture here are ten thousand times ten thousand; we who have lived through a portion of the past can imagine how rich it should be; its full beauty, only God and his angels may know.

What, despite obstacles, people and priests accomplished, the American Catholic Church of to-day witnesses to-day

We have but to look around us. Who fears to speak of the American Catholic Church? Who blushes at the name? The bare record of numbers in the Catholic Directory of 1901 astounds the reader. I speak of the number of churches, colleges, schools, convents, hospitals, orphanages and other institutions of piety, charity, education and apostolic zeal, with which the whole country is covered. How much of generosity, of sacrifice, of devotion to religion is represented in the mere material structures! Those are not the creations of the civil state or of rich religious corporations; they are the results of the pennies of the Catholic people, the embodiment in brick and stone of the sweat of their brow, offerings of their hard labor, bestowed freely to God and His Christ! Only living faith and sincere love of God could have given such results.

What people and priests have accomplished! See it in the immediate acts of faith and love, visible beneath the roofs of those material structures. Is there anywhere piety more unreserved, purity more celestial than in our convents? Is there anywhere zeal more generous in the pursuit of souls than in our sanctuaries? Glance down through the naves and isles of our temples; notice the thronging multitudes, multitudes of men as well as of women that press around the altar rail, not merely on high festivals, but on ordinary Sundays, and tell me in what land of Christendom to-day is seen a sight more enchanting. And follow these multitudes from altar rail into their homes, into their shops and marts; study them as they mingle with their non-Catholic fellow-citizens; is there upon their cheek a blush of human respect? Is there upon their lips a word of disloyalty to the church? I challenge the most Catholic lands to show me Catholics more courageous in the profession of their faith, more consistent in bringing its principles into their daily manner of life, and if, from its exterior manifestations you pass to an examination of their faith itself, do you not find it as intact and undefiled, as it is bold and firm? It is, to the smallest iota, the faith of Peter, the

supreme shepherd of the whole flock, to whom they are united in love and obedience as never were more so Catholics of any country of Christendom.

What people and priests have accomplished! See it in the change wrought in American public opinion. Three-quarters of a century, a half a century ago anti-Catholic prejudice was dominant in the land. Our non-Catholic fellow-citizens were not to be blamed; they had not known Catholics as Catholics are, and they treated them according to what they believed of them. At the same time, however, there was implanted deeply in the American heart the sentiment of fair play and of justice for all citizens. From the beginning of the republic this sentiment was incorporated in the constitution of the nation, and gradually it entered into the laws of the several states. To make it live in social customs and practices was necessarily a task of greater magnitude; this was to depend much on Catholics themselves, and their loyal translation of Catholic principles into their daily life through which they were to push aside prejudice and win esteem and recognition. This they have done, and done most successfully. To-day in America the reign of ill-feeling and animosity has passed away. In America, Catholics and non-Catholics differ from one another in creeds and spiritual allegiance; but, as true Americans, they respect one another and accord to one another their civil and social freedom, all working together in peace and harmony for the greater weal of society and country.

The problem before the Church of America was, whether the Catholic religion could prosper in an atmosphere of absolute freedom, without aid or prop from state organization, or even from compact social or national traditions, whether from its innate vigor, watered by the dews of heaven alone, it could live and prosper. To one who believes in the divine origin of Catholic faith, or has read dilligently the story of ages, the issue of the problem should never have been doubtful. Yet, so accustomed had

Catholics been to see the Church allied with the state, or working only in populations in whose souls it was en-crustured by the accretions of centuries, that many in America and more so in Europe were not willing to trust to its vitality when wrenched from congenial surroundings and planted suddenly, as it were, in the wilderness, to battle alone and unprotected, with drouth and tempest. The problem was most interesting, for this other reason, that, whether for woe or weal, the entire world is seen rapidly drifting towards the social and political conditions of America, and the Church on trial in America, is the Church on trial for the world.

In America the Catholic faith was on trial, and so was democracy itself in its relations with religion. And here is the cause of so many attacks made on the American church. Those attacks covertly are attacks on democracy. It would have been most convenient for reactionary theorists to be able to say to Catholics the world over—your Church cannot thrive in a democracy, in the full freedom which democracy ensures. Thank God, to such theorists both American Catholic Church and American democracy have given saddest disappointment.

Two statements are made derogatory to the honor of the American Church—one that it has shown no power of expansion from within, no power to effect conversions from non-Catholic bodies; the other, that it has lost immense numbers of its own children. Those statements are wildly circulated through Europe, with most regrettable results, and unfortunately force is sometimes given to them by imprudent words from pen and lip of American Catholics. I cannot, of course, offer this morning a detailed refutation of those statements; I can but oppose to them my own deepest conviction, and make, regarding them, a few brief observations.

As to conversions. Should we at first sight expect conversions, if we reflect on the situation of the American Church during the greater part of the century, when Cath-



Rt. Rev. R. Ryan, V. G., Administrator of Dubuque Diocese from sickness and death of Archbishop Hennessy till installment of Archbishop Keane.

olies were strangers, and poor in the land, and priests were few, when the question for the Church was to put itself on its feet, to give shelter to the throngs of immigrants rushing yearly into its arms, when leisure and opportunity were scarcely allowed it to baptize the new-born and shrive the dying? And yet, in its very infancy and adolescence so vigorous was the blood coursing in the veins of the American Church that conversions were made, and made in great numbers. Besides the many men and women known to public fame, who in America embraced the Catholic faith in the nineteenth century, there are the unnoticed crowds of converts, who in every diocese of the country have sought in the Church truth and peace. I am not prepared to give exact statistics. I shall only say that, in the one diocese of Baltimore, for years backward, the number of converts has averaged annually seven hundred and that in a modest and comparatively unimportant diocese of the west, with which I am conversant, for thirty or more years, conversions have annually ranged from three to four hundred. And I quote these two dioceses as instances of what I must presume is occurring in other American dioceses.

As to our losses. This matter was fully discussed to the justification of the American Church in a series of newspaper articles by John Gilmary Shea, and in his *Church History* by Bishop O'Gorman; but neither of those writers is ever quoted by men at home or abroad, who are wont to parade alarming figures as those of our losses. Such men make no pretense of close investigation, beyond quoting some others, who themselves were merest guessers. In not a few cases are they manifestly inspired by partisan bias. The so-called Lucerne Memorial, carried in 1891 to the Vatican by Herr Cahensly, dared to say that the losses in the Church in America amounted then to 16,000,000; and last year Monsieur Tardevel of Quebec, in a book on the American Republic and the American Catholic Church, copies of which were, not without a purpose, pro-

fusely distributed through Italy and other countries, wrote that "The Church in the United States has certainly lost one-half of her children, perhaps two-thirds of them." John Gilmary Shea, beginning with the Catholic population in 1820, as given by Bishop Marechal, and then working from the official statistics of immigration since 1820, stating liberally the Catholic percentage of immigrants, allowing for each decade a natural increase of one-third over the total figures with which the decade opens, calculates that the Catholic population in 1890 ought to have been 10,627,000. Was our actual population in 1890 far from that figure? And if not, where is there room to talk of alarming losses? In my opinion even Mr. Shea, in calculating what should have in 1890 been our Catholic population, made too little allowance for immigrants coming to America, who afterwards emigrated from it, or for the large number of immigrants from Ireland in the early decades following their first great rush to this country, who were prevented, either by poverty, or premature death, through hard labor, from marrying and building up families. Nor, most likely, did Mr. Shea take into account as much as he should have done the number of so-called Catholic immigrants from certain countries of continental Europe whose faith had been lost before they saw America, and whose apostasy consequently cannot be ascribed as a fault to the Church in this country.

An honored name first gave currency to exaggerated figures as to the losses of the Catholic Church in America. It was that of Bishop England, who wrote that up to his time it had lost no less than five millions. The most superficial glance at early American immigration shows the utter impossibility that all Catholics who had at any prior date come into America, and all their descendants could have, in the most favorable conditions, summed up more than a small fraction of such a stupendous reckoning. If any basis was thoughtfully adopted by the bishop for his calculation it was the number of Catholics who had come

into the Carolinas, as compared with the number there at the time he was writing; but the Carolinas had been an exceptionally unpropitious field for the preservation of Catholic faith; and even for those states where slavery made white labor unwelcome, the figures he gives of early Catholic arrivals are beyond all probability. The excuse for Bishop England's exaggeration is that he wrote while aboard an Atlantic clipper, without data, and was addressing to the charitable people of Europe letters praying for missionary aid in priests and money. Of all others who have written or spoken on the losses of the Church not one even in name deserves the slightest attention.

That there were some losses owing to the scarcity of priests, absence of church organization, and the poverty of immigrants, we do not deny; that such losses were alarmingly large, we do deny; and we further deny that such losses as may from accidental causes have occurred in the past, sustain the anti-democratic theories of adversaries; also that losses such as have occurred in the past do now occur, or will in the future, when the cause of past losses no longer exists. The further truth indeed is, if matters are deeply probed, in this age of unbelief and materialistic drift through which we are passing, the places are few in the world where the Church has suffered so few actual losses as she has in America or where accessions to our ranks have gone so far as to make up for losses which she may have suffered. It is full time that an end be put forever to huge calumnies upon the zeal and firm faith of Catholics who bore the heat of summer and the cold of winter in planting the Church through vast regions of our fair America. Such calumnies insult both our Church and our country; and we must reduce them to silence.

Our fathers in the faith did their work well; shall we do ours well? What the church of America is today, they under God's providence made it; what it will be to-morrow, is what we shall make it.

The situation is changed since the days of Bishop Loras.

America has grown; she is the great nation, throbbing with matured life and strength, world-wide in her influence, the observed of all nations, the prime arbiter of all problems, social and political, which advancing time has cast for solution into the hands of humanity. And the Church in America has grown with America in importance and responsibility. The American Church has reached the age of maturity; she is called upon to give forth fairest fruits of power and grace to meet the duties which the new order of things puts before her, to prove herself to the world worthy of the divine which is her inner life, worthy of the country with which are linked her temporal destinies in which she moves, whose momentous energies and ambitions her own human elements should assimilate and turn into profit in the accomplishment of her own spiritual purposes.

Those who are of her fold demand her first attention. They are her immediate charge; their salvation is her chief work; and from their ranks are to come the soldiers who will fight her battles and achieve her conquests. The Catholics of the future will no longer be in large numbers immigrants from foreign lands; they will be Americans to the manner born. They will mingle far from their fathers with their non-Catholic fellow-citizens; they will have new aspirations and new duties; they will be exposed to new perils; they will in not a few respects require treatment different from what might have sufficed in former times. Those given to her must she keep; none rich or poor, learned or ignorant, can she afford to lose; and keeping them within her fold, she must sedulously build up their souls into the life of Christ, that they be children of the redemption and heirs of heaven.

A more systematic and determined effort is expected than was heretofore possible in spreading the faith among our non-Catholic brethren. If so much was done in this direction by the Church even in her days of trial and of poverty, how much more must be done by her in the days

of her strength. She is the depository of truth and grace: why, then, not pour out her blessings over the land? Her Founder's words must be hers: "I have come to send fire over the earth, and what desire I but that it be kindled?" The American people love truth, and wish to know it; if by methods worthy of it we prove to them that truth is with us, they will seek it from us.

The Catholic Church has her duties to society and to country. She is the living Gospel of Christ, she holds in her doctrinal principles and her moral precepts the key to the solution of social problems, the means to social health and happiness: she must unlock her treasures and work that they be made use of in practical life. Let it be made evident that "piety is useful to all things, having the promise of the life that is, and of the life that is to come:" that the religion of Christ, as the Catholic Church expounds it, is the surest foundation and the most enduring element of the social fabric; that the teachings and the whole spirit of the Catholic Church go to beget and to nurture the popular health and happiness, and the popular liberty, which are the cherished aims of the American republic.

The Catholic Church of America has the world-wide duties which the world-wide influence of America rests upon her. Wherever goes America's flag, wherever goes the prestige of its power and example, there should the Catholic Church of America be seen and felt; there should our influence for good be recognized.

And always this will be the special mission of the Catholic Church in America, to thrive amid democratic institutions, to show how congenial to her spirit is democratic freedom, how natural is the evolution of the democratic principles of liberty, equality and brotherhood, from the germinal teachings of Christ's religion. It is because of this special mission that the American Catholic Church is so anxiously watched by thinkers the world over. Humanity, beyond a doubt, is entering upon a new phase of social and political order, and to what degree will the Church of

nineteen centuries find herself at home in it, is the question that men cease not to put—to ask. The reply is to come from America.

The planet of light shines not to-day upon a land, where greater things are within the reach of children of the Catholic Church, where nobler incentives move them to spend themselves and be spent for God and for humanity than in our own beloved America.

"Remember the days of old: ask thy father and he will declare to thee, thy elders, and they will tell thee." Let us, above all else, retain the strong faith, the ardent zeal, the deep piety, the unswerving disinterestedness of our fathers in the faith. Spirit of Loras, spirit of our pioneer Catholics, be ever with us! There is need of new plans and new methods: but the old virtues that have served the Church in the past are those that will serve her in the future: these of their own force will put on the new forms that circumstances of other times demand. Only where those virtues are, is God's help given, without which all human labor is in vain. Only where they are, will the human labor itself be given in the work for religion with that exalted generosity, which alone insures success.

Then, God's grace working in us and with us, let us labor with all our might whenever and wherever opportunity offers. Away from the American Church that fatal unchristian fancy, that God will, without our co-operation, do the work of the Church. What ruin this fatal fancy has in certain times, and certain countries brought to religion! Where bishops and priests become mere administrators, mere dispensers of sacraments, where they cling to presbytery and sanctuary, without rushing into the world in search of the erring, without thrusting God's truth and graces into the heart of living humanity: where the laity, satisfied with the dream of their personal salvation, with the hearing of mass and the receiving of the sacraments, fold their arms in lazy quietude and refrain from active participation in works of religion for the glory of God and the salvation

of souls, the Church will never prosper; dry-rot will consume her timbers, decay will seize upon the whole framework. How limitless the works that await the zeal of American Catholics!

There is the work of higher education. Our youths are too generally content with a common school education; too few of them are pupils of colleges or universities. Indeed, the number that do seek a higher education is lamentably small. Parents do not understand the importance of such education for their children; priests do not understand the importance of it for their people, and for the Church. Intelligence is power; intelligence means influence; it means victory. If Catholics are to rise to positions of distinction, if they are to be in the country something more than herds of voters, if they are to elevate themselves and to honor their Church, they must be educated. Heretofore the cry has been—and a blessed one it is to which, as time goes by, our lips must not be closed—Catholic scholars! but henceforth more than in the past must go the other cry—and be it even the louder—Catholic schools and a Catholic university! And since the people will rise only as their leaders rise, be there still the other cry—and be it even the louder—seminaries for our Levites, the best and highest that thought and money can bestow.

There is the work of the religious education of the people. Without this, mere secular education will not avail; rather will it be a peril and a menace. We shall multiply Catholic schools and colleges. This is not enough. But I ask, is due care taken to instruct in religion the legions of children who, for one reason or another, do not attend and for one reason or another will not attend Catholic schools and colleges? The neglect of such children will be a terrible misfortune for the Church. And, I further ask, is the religious instruction usually given in Sunday classes and in schools as deep, as extensive, as dogmatic, as the needs of the times demand? The letter of the catechism, pious legends, devotional practices, will never enable our youth

to encounter the cold winds of unbelief passing over the land; will never fit them to be, before non-Catholics, defenders and expounders of the faith. The need of the hour is solid instruction in the great dogmas and moral principles of the Catholic religion. We are taken up too much with little things, the mere frills and flounces of piety; and we forget the vital elements which produce and nurture that virile religion, for which alone men to-day have the time and taste, and which alone will defy all storms.

Is there sufficient religious instruction for the Catholic body at large? How many there are who rarely listen to a sermon. Is the sermon of itself all-sufficient? Are proper means taken to supplement the sermon by the reading of Catholic books? If I were to seek to-day a discouraging sign I would find it in the absence from Catholic homes of Catholic periodicals, and Catholic books. In their patronage of Catholic literature, the Catholics of to-day have gone backward. There were more Catholic books in one log shanty of an Iowa pioneer of forty or fifty years ago than in a half dozen pretentious mansions of Catholics of the present time. The chief Catholic literature sent out to-day by Catholic publication houses in America to-day are prayer books and catechisms; there is but scanty sale for publications of a more serious kind.

Are we doing enough to reach out to all classes of people. "What are we doing in the slums of cities? What are we doing to recover luke-warm Catholics who, because of social isolation, or spiritual apathy, are holding aloof from mass and sacraments, and whom, however, a kindly effort would stay in their receding march? What are we doing for unfortunate Catholics, inmates of state institutions, who cannot come to us, who remain without instruction or sacraments unless we seek them out and pursue them with the charity of Christ?

I might ask, do we take of our young men that very special care which the perils of their surroundings, as, also,

the importance of this element of our population to the Church, would warrant? More than in other classes of her children, must the Church repose her future in the hands of her young men; and, I fear much, that sufficient attention is not given to this fact. A crying need everywhere, but particularly in cities, is that of organizations for young men, in which, through provisions made for their social and material interests, their spiritual welfare may also be guarded. More necessary for the future of religion are organizations of this kind than costly church structures; more profitably spent, in the interest of souls, is money put into such organizations, than much of that which goes to works of pure charity, which I would not, indeed, eliminate from our lists, but which I would at least supplement by what is sure to bring a hundred fold more in substantial returns. Then, let us not forget that our Catholic people are a part of the American nation, dividing with their fellow-citizens the responsibilities of the public weal, and that they are at the bar of public opinion, judged more by their citizenship and outward life than by what happens in their homes, or in their churches. Without the good will and the esteem of their fellow-citizens, Catholics may not hope that many will come to the knowledge of the true faith or that the Church will be in the enjoyment of the public respect and outward dignity to which for Christ's sake she should aspire.

Let, then, no effort be spared that the spiritual life dispensed from the sanctuaries of our temples flows in abundant rivulets into the outward life of our people. Let us emphasize for Catholics the importance of the great social virtues of truthfulness, temperance, honesty in business, purity of morals, observance of laws. Let Catholics take deepest interest in the public affairs of city, state and nation, be more vigilant guardians of the public weal, and most loyal to its purposes in their use of the electoral ballot.

And, finally, in my earnest desire that the Catholic

Church in America be all that God intends her to be, all that her opportunities propel her to be, may I be allowed to say to the Catholics of America—be you, in the truest and best meaning of the word, Americans, loving America, loving its institutions, devoted to its interests, chary in blaming it, ardent in defending it.

The Church of America did in the past, from the necessity of circumstance, wear a foreign aspect; and it were futile to say that no harm came to her from this. To do away with possible misunderstanding or suspicion, we owe it to Church and to country to emphasize our Americanism. We must be scrupulously on our guard not to act or speak so as to give rise to a single thought that we are not in heartiest accord with our country. We need approve all that the country does, or what is done in its name; as citizens it is our right to condemn, to blame, to strive to alter; but whatever we do, it must be plain that we love America and that if we do find fault, it is for very love of country. There is, among some of us, I am not afraid to say, a disposition to criticise at ever moment, to rejoice in criticising, to exaggerate faults, to minimize virtues, to pile up grievances, to grumble perpetually. Such a disposition is unpatriotic and does most serious harm to the Catholic faith in the eyes of the intelligent and earnest Americans. Let it disappear for good.

If grievances there are that Catholics have reason to complain of, let us by proper methods seek to redress them; and, apart from things which we might wish to see improved, but which unavoidable circumstances of country and of times do not allow to be changed, grievances will be redressed. I have myself unbounded confidence in American liberty and American justice; and I believe that it is the sincere will of public men and of citizens generally to give to all classes of Americans their just rights. I have not known a case where a reasonable appeal through reasonable methods was not courteously heard and in due time was not answered as justice and patriotism should

suggest. It is not fair to America to go back fifty or a hundred years, as does the Quebec writer whom I have mentioned, to discover in America acts of unfairness or of ill-will to Catholics. It is most un-American, most childish, indeed, to load down public meetings with resolutions to the effect that Catholics have grievances, without being sure that grievances do really exist, or doing aught to remedy them, save to grumble; or to inscribe on the pages of every issue of a weekly newspaper that either Catholics are persecuted, or, are most probably going to be persecuted. Surely the time has come to leave off the old spirit which days of real persecution in olden times did beget, to live of the present and the future, and to reach courageously but honorably forward towards the elevation of our people to the character as well as to the condition of freemen. Let us be just to America, and know and proclaim that nowhere, all things being duly considered, is the Church freer than in America, that nowhere, as in America, is she allowed to live in untrammelled freedom and to prosper as her forces and the zeal of her sons permit her.

From yonder pallium has come my inspiration. In words such as my lips could not pronounce, in words that burn with the eloquence of deepest feeling and most earnest action, the pallium that touches the shoulders of John Joseph Keane speaks to me, as it does to my hearers, of Church and of country, of sacred love for one and the other, of intelligent devotion to the weal of one and of the other.

Friend of my priestly and episcopal years, my fellow soldier and my leader in all causes that we believed to be serviceable to Church and to country, I shall not this morning speak for myself; it is needless, is it not, that I do so? You know me too well.

But I will speak in the name of the Church of America, and of America, and say exceedingly one and the other rejoice that you are seated in the full panoply of archiepiscopal dignity and authority upon Dubuque's Cathedral chair.

The Church of America and America are sure that from Dubuque will go forth in sweetness and power a mighty influence for good in the aid of religion and of patriotism. You are not an untried public servant. Your deeds of valor upon many fields of labor, your high endowments of mind and of heart, your exalted personal and priestly virtues, the esteem of love which you never failed to win wherever you set foot in America or in Europe, the encomiums awarded you by the chief pontiff of the Church—all this is remembered to-day, and is taken as an augury of what you are to-day and of the trophies of victory which the future reserves for you! Yes, the Church and country rejoice and congratulate you.

Iowa, the whole northwest, rejoice, for here will be your more immediate field of future labor; here will your mind and heart pour out with special abundance their treasures of strength and of love. In the name of priests and people of Dubuque, in the name of the northwest, I bid you welcome; I bless the morning of your coming.

And be yourself rejoiced, not that power and place are given, but that great opportunities are opened. You enter into as goodly inheritance, enriched by the piety and the zeal of your predecessors, ready to reward your labor with richest fruitage. Priests are exemplary; people are loyal; you need but speak and hosts are marshaled into battle for glory of God and the salvation of souls. And noblest examples are before you. But yesterday a Hennessy ruled the diocese of Dubuque; under his guiding hand priests, churches, schools were multiplied; under the spell of his word religion was respected, authority revered; the dignity of priesthood and episcopate maintained and protected. Before him, a Smyth was bishop of Dubuque and breathed over his diocese the sweet fragrance of piety which he had brought with him from his monastic retreat. And, before him, again, was there in Iowa, Loras, the apostle, the saint, the ideal missionary bishop, whose name will never be forgotten in northwestern America, whose mem-

ory will be forever a stimulus to holiest zeal for priests and people. Those were your predecessors; do for Church and country even greater things than they. *Prospere, procede et regna.*

The Clergy to Archbishop.

Rev. John P. Carroll, D. D., president of St. Joseph's College, addressed Archbishop Keane on behalf of the priests of the archdiocese. He said:

Most Reverend Archbishop—Recommended by the priests of the diocese, proposed by the suffragan bishops and by the archbishops of the United States, nominated by the sacred congregation of the propaganda and directly and personally appointed by the Holy Father himself, you have to-day received the insignia of your sacred office and been formally and solemnly installed as archbishop of Dubuque. The scene has been a memorable one. Surrounded by your brother bishops from various parts of the United States, by the clergy and religious of your own and other dioceses and by a vast concourse of the laity, you knelt at the holy altar, while your life-long friend, James Cardinal Gibbons, the ideal of the American priesthood and the idol of the American people, placed upon your shoulders the sacred pallium of Dubuque. It seemed as if you were the object of the special love of the American hierarchy and that the whole Church of the United States had assembled to do you honor. And when the cablegram from Rome announced the benediction and good wishes of the Father of all the faithful, it appeared as if the heavens were again opened and the voice of the invisible Head of the church were heard saying: "This is my beloved son in whom I am well pleased."

Is it not fitting that we, the clergy of your diocese, your children of predilection, should to-day honor you whom the bishop and pastor of our souls and all the leaders in Israel have a mind to honor? Our words of praise, however, are not a mere refrain caught up from the song of eulogy which your superiors and former co-workers in the vine-

yard of the Lord have sung for over a quarter of a century. They are solely and simply the expression of our own convictions formed by direct contact with your person since that Thursday afternoon in last September when for the first time you entered St. Raphael's Cathedral as our bishop. The time has been short since then; but for you how full, for us how edifying! During that brief period your burning zeal, your indomitable energy and your prodigious labors have shown you to be a man of apostolic mold. Your patience, your spirit of prayer, your utter forgetfulness of self have proclaimed your personal sanctity. Your tender solicitude for our spiritual and temporal welfare, your words of sympathy and encouragement, abundantly poured out, have revealed to us the heart of a father; while your simple, unostentatious, cordial, democratic manner has made us feel that you are also our fellow-priest, our dear brother.

Were I to tell you all the good things the priests of your diocese have said of you since your advent to Dubuque, there would be no other speaker to-day. My brethren of the clergy will, therefore, I trust, acquit me of the charge of presumption if I endeavor to condense their sentiments into a spiritual bouquet which I shall present to your grace in their name and with their compliments. This nosegay is none other than the motto which you have chosen for your archiepiscopal seal: "In spiritu et veritate," "in spirit and truth." How forcibly these words reminded us of your characteristic qualities and noble aspirations as they sparkled from their throne of light above the altar during the ceremony of this morning! May their lustre never grow dim and may the memory of him who chose them depart not away from the Church of Dubuque forever.

"In Spiritu." Those apostolic bishops, Loras and Smyth, brought forth the Church of Dubuque with labor and toil, in hardships and suffering, and even their dying eyes beheld but a few scattered, struggling congregations and a small band of overworked priests. The stream of immigration,

however, which they had started and encouraged was swelling with the revolving years, and when the cloud of civil war had lifted, it poured into Iowa at full tide. To gather together the masses of people thus brought into our borders, form them into congregations and provide them with priests was the life work of Most Rev. John Hennessy, our late lamented metropolitan. God has blessed his labors, for Dubuque is to-day one of the foremost dioceses of the United States, strong in the number of its priests, great in the wealth and prosperity of its Catholic population, rich in its institutions of charity and well equipped with the means for imparting Christian education. Its real work, however, lies before it. Thus far its progress has been mainly material; henceforth, it must be mainly spiritual. Up to the present we have been pre-occupied with building; hereafter our chief occupation must be living. To organize has been our aim in the past, to vitalize must be our aim in the future.

To inaugurate and direct this spiritual upbuilding we need a man of the spirit. For this we prayed when our mother, the Church of Dubuque, was widowed, and thanks to the kind Providence which has always guided the destinies of this great see, our prayer has been heard. It seems as if God had made Dubuque after the manner in which He formed the Church itself. The Father had prepared the material for His Church during the long period which preceded the advent of the Messiah. He then sent His Son to mold that material into one organic body. When the Son had completed His work, He went back to the Father and asked Him to send down into that body which He had organized, to be its very life and soul, the Holy Spirit Himself, the bond of their mutual love. May we not say it reverently that, when your illustrious predecessors, who organized the Church of Dubuque, embraced in the light of glory those apostolic men who fathered it, their mutual love demanded and obtained from God the Father as their successor a fitting representative of the Divine Comforter

who was poured out on the day of Pentecost? At any rate, it was Your Grace's desire to come in the Spirit and all signs point to the realization of that desire.

The Holy Spirit is the substantial love of the Father and the Son, and it is the characteristic of love to communicate itself—to give itself. Your Grace's whole being has been given to Dubuque since the day you were sent by the Holy Father. The mighty wind and the tongues of fire which manifested the descent of the Holy Spirit fittingly symbolize the energy, earnestness and zeal with which you entered upon your work. You came to cast fire upon Dubuque, and your only desire is that it be kindled. A thorough hater of hypocrisy in all its forms you have emphasized the doctrine that "the letter killeth" and you have determined that dead branches shall not encumber the vine. Institutions of learning and of charity, societies of men and of women, Catholic organizations of all kinds have felt the quickening influence of your presence. The Holy Ghost—burning light and consuming fire—is the sun in which you have taken up your abode. Like a giant rejoicing to run his way have you appeared upon the horizon of your new jurisdiction, and as each day marks your progress toward clearer knowledge of your surroundings and more direct contact with your priests and people, difficulties vanish, the dead bones of coldness and indifference are warmed and vivified, and the fires of charity burst forth into the flames of enthusiastic devotion—there is no one that can hide himself from your heat.

And yet your presence brings refreshment. In the arid and barren places of your priests' lives you are a gushing fountain. To the wounded and bleeding heart your speech is oil poured out. The bruised reed you do not break, the smoking flax you do not extinguish. Kind, gentle and sympathetic you possess the true art of lowering the hills and filling up the valleys, of making the crooked straight and the rough ways smooth. Consolator optime! Dulce refrigerium!

"In veritate." Where the Spirit of God is, there also is the truth. In fact, to teach the truth is the primary function of the Holy Ghost and the very purpose of His mission. "When the Holy Ghost, the Spirit of truth shall come," said our Lord to His apostles on the eve of His departure, "He shall teach you all things and bring to your minds whatsoever I shall have said to you." His providential representative you have come avowedly with His mission: "In veritate." True to your motto you had scarcely reached Dubuque when you began to visit her numerous Catholic institutions of learning. By making your first visit to St. Joseph's college you wished to emphasize the fact that the priesthood, of which it is the nursery, is the divinely ordained bearer of light and truth to the people; and, that all Christian education throughout the diocese must receive its life and inspiration from this center of higher learning. You believe with Bishop Spalding that the light comes from above downwards, that the sun gilds the hilltops before its light floods the plain.

The college and the parochial school were here when you came. It is your purpose to unite them by an institution of intermediate education which will strengthen and stimulate both. The high school is indispensable for the systematization and organic continuity of Christian education. The time is ripe for it. Priests and people desire it. Let it come. That you should wish to complete the theological seminary, which was the dream of Archbishop Hennessy's later years and the object of his special generosity, is no surprise to us who recognize in you the former rector of the Catholic University of America, the crown of our educational system. Going out from the schools you are bearing the torch of truth to those organizations of men and women whose end is literary or social, urging them to look deeper into their holy religion, that they may beautify their own lives and attract those who are not of the household of the faith. You believe that truth is a creature of so fair a

mien that to be loved she needs but to be seen. In fact, to make the light of faith shine to those who are walking in darkness, seems to be one of the very special meanings you attach to your motto, "In veritate." Witness those lucid, earnest, soul-stirring sermons you delivered during the lenten season in this Cathedral. Witness also those other discourses delivered in various parts of the diocese—discourses, not controversial, not apologetic, not argumentative, but bathed in that pure, serene light and glowing with that divine fire which could only come from close communion with the Prisoner of the tabernacle and with the Dove who has made the sanctuary His dwelling place. This interpretation of your motto has received fresh emphasis this morning. When you were clothed with the sacred pallium, the Holy Spirit seemed to have placed the lost sheep upon your shoulders, and, as you rose from the altar and with pastoral staff in hand moved toward the throne, you appeared to be transformed into the image of the Good Shepherd Himself and to say with Him: "Other sheep I have that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."

Your priests, dear Archbishop, would gladly on this most happy day offer you some material token of their filial love; but your repeated and emphatic prohibitions have made them fear that such an offering would bring upon them your displeasure. In this they recognize again your close adherence to the motto you have chosen: "In spiritu et veritate." Their only revenge, therefore, is to present you with that motto by making it their own. As the crusaders received the cross from the hands of Peter the Hermit, so your priests accept from your lips to-day the battle-cry of your administration: "In spiritu et veritate." That God may preserve you unto length of days to direct their movements in the great spiritual combat is the earnest, heartfelt wish of your anointed children. *Ad multos annos!*

The Archbishop to the Clergy.

Replying to Dr. Carroll, Archbishop Keane said:

From the depths of a grateful heart I return thanks for the many most kind things that have been done and said in my behalf this day.

I return thanks reverential and loving to our great and good Holy Father, who to-day has crowned his many acts of paternal benevolence toward me by placing on my shoulders the pallium of Dubuque. Holding as he does the place of Jesus the Good Shepherd, who has entrusted to Peter the care of His whole flock forever, our great Pontiff has been pleased to choose me as one of those who in a special manner share with him his vast solicitude. He knows the weight of the responsibility; but he knows also the sweetness of toiling in the Good Shepherd's work of love. In this pallium I recognize the symbol of the burden indeed, but still more the pledge of its sweetness; and I thank our Holy Father for bringing me this much nearer to the Divine Shepherd of our souls.

Most gratefully do I thank His Eminence, our beloved Cardinal, whose hands have replaced the hands of the great Leo in investing me with this sacred symbol. For nearly forty years I have honored and loved him as a friend, and rejoiced at each new upward step in his marvelous career. Well have I experienced his friendship, sincere, unselfish, generous, as true in the darkest days of life as in the brightest; above the wealth of worlds I prize it; and for this latest proof of it he has thanks too deep for words.

With scarce less depth and no less warmth of gratitude do I thank my beloved friend, the Archbishop of St. Paul, for the splendid discourse with which he has honored this occasion. Showing so grandly in his own life how strength is ennobled by sweetness, how benevolence blends with masterful force to make the loftiest character and the highest life, he has most fittingly spoken to us the lesson conveyed by this badge of the Good Shepherd, who is at

once the Lamb of God and the Lion of the Tribe of Juda. I bespeak for all the future his fraternal counsel and aid in my humble endeavors toward that sublime ideal.

I give thanks to my almost life-long friend and comrade, the Archbishop of St. Louis, who has offered up the Divine Sacrifice to invoke the blessing of heaven on this day's work. Since we sat together as boys on the same college benches, our hearts have ever beat in unison. Together we were bishops in Old Virginia; together we are archbishops in the valley of the Mississippi; together may we labor in the dear Master's work, and together bless Him during all eternity.

I offer greetings respectful and affectionate to my fellow-bishops of the province of Dubuque. We are partners in the solicitude symbolized by this sacred pallium. It looks soft and light; but we know well how weighty is the burden of care and toil which it implies. Yet we shall not fear it, nor stagger under it, because we shall carry it together as friends and brothers in the Lord, strong in our love for one another and in our devotedness to the Divine Master to whom our lives belong.

I render thanks warm and earnest to all the most reverend and right reverend prelates who have come even from the farthest ends of our great country, some drawn by the sweet bonds of sympathy and friendship; some by the fraternal ties which link all the members of the Apostolic ministry; all impelled by reverence for the glorious Pope who is in reality the chief actor here to-day, and for the Divine Good Shepherd in whose name and stead he acts. Thanks to them all. And thanks to the venerable priests, who likewise have come hither from every corner of the land; representing the college and the seminary to which I love to give the name of Alma Mater; representing the Catholic University of America, which I cherish as fondly as when its upbuilding was my sole care; representing all the relationships formed during my whole life as student,

priest, and bishop; thanks, thanks to every one of them from the depths of an affectionate and grateful heart.

But how can I adequately express my appreciation of the words addressed to me by the clergy of the diocese, through their most worthy spokesman, Dr. Carroll? We have been together but a few short months; it is not then rashness on your part to draw conclusions so favorable from a trial so inadequate? Of one thing, dear friends, you can rest assured, your words of esteem and affection will spur me to redoubled endeavor to be all that you have pictured; and if I still fail to reach the level of your over-kind estimate, it will be through lack of power, not through want of will.

Still more comforting is the assurance given in your name that you will vie with your bishop in the effort to be all that is implied by the motto: "*In spiritu et veritate.*" That sublime motto was given us by Our Lord Himself as the ideal of the service which he wishes rendered to Him. Unless we had that for our aim, He would not consider us "true adorers" or worthy servants. We do not forget His warning: "For the Father also seeketh such to adore Him; God is a Spirit, and they that adore Him must adore Him in spirit and in truth." (John iv, 23.) And so, too, must they serve Him in spirit and in truth.

I am happy to testify that in my relations with you I have already received consoling evidence that this Divine ideal has not been ignored or neglected. You have indeed been very busy in building up the externals of religion; and the marvelous work accomplished in every corner of the diocese during the life of Archbishop Hennessy shows how well your energies and labors corresponded with his untiring zeal. But you have not forgotten that the mere externals of religion, without its interior spirit, would be only a body without a soul, which could not long maintain either beauty or soundness. You have not only been ambitious to build decent, and if possible beautiful churches; you have also

been eager to draw the hearts of the people to Him who dwells in the tabernacle.

You have been anxious to bestow upon your people not merely an external veneering of religious practice, but the fullness of that all-pervading interior religiousness which alone makes the true Christian. You have wisely held that this moulding of genuine Christian character largely depends upon the training of childhood and youth and that it can be well accomplished only with the aid of the Christian school. Therefore have you rightly judged that no parish is complete without its school, for the training of the young, not only in earthly knowledge, but in that which is divine, and not merely in acquaintance with its letter, but in the spirit of its life. Let such be, more and more, your conviction and your endeavor, till every Catholic child be supplied with facilities for a thorough Christian education.

And while thus nobly striving to make earnest and interior Christians of your people, you have not forgotten that utterance of homely wisdom: "No one giveth what he hath not." Still more, therefore, have you striven to be yourselves all that you wished your people to be; nay, far above and beyond that, for you knew well that Christ our Lord expects more from His priests than He can expect from any one else, and you will not disappoint and grieve His Sacred Heart. The unflinching bravery and patience with which you have undergone toil, hardships and loneliness for His sake and for the sake of immortal souls, shows how fully you have been animated with the true interior spirit of the holy priesthood.

But I thank and bless you for the assurance that henceforth you will be more than ever intent on doing Our Lord's work in Our Lord's spirit—"In spiritu et veritate." And that promise I make with you. Together we shall strive to do good and noble work for Christ, and to do it in His spirit, in the spirit of the Divine Paraclete whom He hath sent to be the soul of our life and our work.

He is the spirit of Truth. Therefore shall we be instant, "in season and out of season," to spread the light of His truth around us, to bring its radiance into every corner where darkness lurks, to flood all minds with that heavenly knowledge which alone can make them wise and free.

He is the Spirit of Love. Therefore our teaching of His truth shall never be a mere scholasticism, animated with the narrow bitterness of partisanship and the contentiousness of the schools. It shall be the teaching of the compassionate Savior, who never broke the bruised reed nor quenched the smoking flax, whose voice was never lifted up in wrath, who had no maledictions save for Pharisaical pretence and hypocrisy.

He is the Spirit of Fortitude. Therefore better than ever shall we bear and forbear for the love of God. More cheerily than ever shall we push on through weariness and hardship for his sake. More resolutely than ever shall we stand at His side in the face of all resistance, and conquer it in the spirit of His Cross. More fearlessly than ever shall we rebuke every agency, no matter how potent or how well entrenched for the sake of selfish ends or sordid gain works against the law of Christ and the welfare of His flock. And if rebuke be not enough, then must we, like Our Lord, use the scourge of truth and justice, till we drive out of the midst of His people what poisons them and dishonors Him.

Thus shall we work together "in Spirit and in Truth," that God's Kingdom may come, that His blessed will may be done on earth as it is in heaven. May the Good Shepherd bless our resolution this day, and may all the future give glory to His name.

The Banquet—A Brilliant Affair.

The banquet given by the priests of the diocese in the afternoon after the investiture in the Hotel Julien in honor of Archbishop Keane was a brilliant event. It was without doubt the most elaborate affair ever given in the Julien. There were plates set for 500 and the capacity of the dining

room was taxed. Around six tables reaching the full length of the hall the priests sat while at a long table at the east end sat the dignitaries. The decorations of the hall were beautiful. At the west end large American flags hung in graceful folds, while on the north and south walls were the coats of arms of the Church. The ceiling was festooned in papal and episcopal colors, while the chandeliers were draped in cardinal red. At the east end of the hall the Grand Opera house orchestra was stationed and discoursed excellent music. At the center of the table where the dignitaries were gathered sat Cardinal Gibbons, with Archbishops Keane and Kain of St. Louis on his right, and Archbishops Elder of Cincinnati and Ireland of St. Paul on his left. The programme was as follows:

Toastmaster—Most Rev. J. J. Keane, D. D.

All hail to the great Leo XIII., pastor of the Universal Church. "Pasce agnos meos," "Pasce oves meas." John xxi., 16-17—His Eminence, James Cardinal Gibbons, Archbishop of Baltimore.

God bless our country, the home of civil and religious freedom. "Dominus autem Spiritus est; Ubi autem Spiritus Domini, ibi libertas," II. Corinthians, iii., 17—Rt. Rev. John Lancaster Spalding, D. D., Bishop of Peoria.

Welcome to our Cardinal, to our Archbishops and Bishops, and to all our honored guests. "De Justitia simul ac Religione meruistis optime." Leo XIII. to American Hierarchy—Most Rev. William Henry Elder, D. D., Archbishop of Cincinnati.

Success to the Catholic University of America, the glorious crown of our Catholic educational system. "Ut gloria et prosperitas Catholicæ Religionis in ista Regione in dies magis augeatur." Leo XIII. ad Universitatem Catholicam—Rt. Rev. J. S. Foley, D. D., Detroit.

The Church in the Great Northwest. "Sicut quercus quæ expandit ramos suos." Isaias, 6, 13—Rt. Rev. Thos. O'Gorman, D. D., Bishop of Sioux Falls.

As the last course of the menu was served Archbishop

Keane arose and announced the first sentiment, "All Hail to the great Leo XIII., Pastor of the Universal Church." To this sentiment His Eminence Cardinal Gibbons responded, being greeted with loud applause as he arose. The Cardinal spoke in part as follows:

Cardinal Gibbons' Speech.

"Not many years ago there were three names known to all throughout the world—Gladstone, Bismarck and Leo XIII. During the last few years two of these have been called to their reward or judgment, whichever it may have been. The last named still shines with undiminished splendor though nearing the sunset of this life. His light has shone throughout the Christian world and some of its rays have come into my own heart to cheer, to warm and to enlighten me. The first time that I saw him was in 1869 and 1870, and I see him now before my eye as then, courtly in manner, with a grand spirit of courtliness and dignity. I think then he might be picked out of a large crowd of eminent ecclesiastics. I next saw him in 1880 and afterwards in 1883 and 1884, when His Holiness called the Archbishops of the United States to Rome to prepare for the the Baltimore plenary council. During those months I saw him frequently and I will never forget his tender kindness. I saw him again in 1895, and I think I may safely say that while the last three centuries have given us many distinguished personages, Leo XIII. will live longer in history, not only in the Christian world, but in the entire civilized world. He has sent out encyclicals that will live for all time. In his great encyclical on the constitution of states he says that the Catholic Church is at home under every system of government. Certain people believe that Catholicity and republicanism cannot go together, but the Holy Father says the Church can and will exist under all forms of government. While the Church is hampered where despotism casts its dark shadow, it blooms like a rose under the light of liberty. In no country is her expansion

or development more pronounced than in the United States. Where is the nation in which the Church has not some grievance? And I don't believe there is any country on earth where it is smaller than here. We enjoy here liberty without license and authority without despotism. There is a field here for the emigrant to better his condition. For the many blessings we have here we have reason to thank the Holy Father. We have to thank him for the University at Washington, of which your venerable Archbishop was the first rector and virtually the founder. We have to thank him for erecting this see of Dubuque. We have to thank him especially for having sent as a successor to the Rt. Rev. John Hennessy the Rt. Rev. John Joseph Keane. I confess that the elevation of Archbishop Keane has lengthened my life for many years. It has cheered my heart, has brought sunshine to me and to me has been the happiest incident of my life in the last ten or fifteen years, and I propose the health of the Archbishop of Dubuque in his most cherished beverage." Here the Cardinal held aloft a glass of water, and the hall rang with the laughter and applause of the priests. Frequently throughout the discourse the Cardinal was interrupted with applause and it was spontaneous and vociferous as he resumed his seat. The orchestra played "God Save the Pope" as a response to his toast.

Archbishop Keane, before introducing the next speaker, said: "I wish to return thanks to His Eminence for the kind things said of my unworthy self and may God spare him to guide and cheer us for many years. After love for the Church, our next sentiment should be love for our country. At our meeting in Baltimore last Thanksgiving day the Cardinal wanted some one to return thanks for the many blessings we enjoyed who was most patriotic. He chose Bishop Spalding of Peoria." Here the Archbishop was interrupted with great applause and some "hurrahs." Continuing he said: "We felt about as you do, and his magnificent discourse then showed how wise was the Car-

dinal. 'God Bless Our Country, the Home of Civil and Religious Freedom.' Rt. Rev. John Lancaster Spalding, D. D., Bishop of Peoria."

Again the applause came from every part of the hall as Bishop Spalding arose and it continued at some length. When it had quieted, Bishop Spalding spoke in part as follows:

Bishop Spalding.

"Archbishop Keane forgot to tell you that one of our brethren talked of trying me for heresy for that speech. (Laughter.) After all the patriotism here to-day, I don't see how we can drink to our country in cold water. (Laughter.) The Roman has said that an orator is a good man who is skilled in the art of speaking, so probably a patriot is best when he is not a speaker. If this is so, the American is the greatest patriot. There was no patriotism in the middle ages. Then they fought for laws and not for country. Our warlike days are past. Civilized nations now do not seem to be able to whip anybody but a poor, inferior race. There is no glory in such a victory and one of the things which has given me the most respect for the American people is that they have not gloried in conquering the Philippines or Cuba. We cannot arouse patriotism in any country through commerce. We cannot make patriots by appealing to one's selfishness. If we cannot found patriotism on blood or gold, whereever can we? On divine ideas. We Americans—and I mean all who live here and wish to live here—have two or three divine ideals. First, there is liberty, civil and religious. It is out of this state that this republic grew. I don't know of anything in which faith is better except in God. Liberty is the very essence of religion. It is interwoven with all the progress the race has made. Where men have liberty they breathe joyfully. I say liberty for all men—and the ladies, too. Liberty cannot endure unless based upon intelligence and education. It must develop intelligence and character and the Church, state and school must exist for that. Public opinion

in America believes in the necessity of education. Whereas I disagree with many things my friend Archbishop Ireland has said, I agree with him that we here in America ought not to try to find where we disagree with our fellow-men, but wherein we can agree and in sympathy stand side by side battling to put down evil and all foes of God and man. As citizens we stand loving truth, justice liberty and sobriety and all things that stand for that which is highest. It is better to go down on the battlefield with the flag of liberty and good will to all men than in a cause that is unworthy. I believe there is a vast and growing opportunity to live a life here full of love and joy and health akin to that which our Lord lived. It is possible for us to live as priests ought to. We are fighting for the whole world and doing what we can to uplift the whole people into the same image like that the divine Lord brought before us, trusting to the almighty power of God."

The hall echoed with the applause that swept through it as the speaker sat down and the orchestra struck up "The Star Spangled Banner."

In announcing the next toast, Archbishop Keane said: "You have seen for yourself how judicious a selection was made by Cardinal Gibbons. Bishop Spalding stands foremost among patriots and orators. The hearts of the people of Dubuque are full to-day with love and esteem for the venerable guests who have come here. Therefore from the depths of our hearts we welcome the Cardinal, the Archbishops, the Bishops, the honored guests, and especially do we welcome Most Rev. William Henry Elder, D. D., Archbishop of Cincinnati." The venerable prelate was given a warm greeting as he arose to respond. He spoke in part as follows:

Archbishop Elder.

"I thank you all in the name of all for the welcome given us, so eloquently expressed this morning and now and in their name I reciprocate from the bottom of my heart. We all welcome you (Archbishop Keane) back to America and

to the archdiocese of Dubuque, whose honors and duties are symbolized by the pallium laid upon your shoulders this morning. We welcome you to your new honors with new burdens. We are not selfish, but we are glad to have you among us again for your wise counsel, experience, cordial ways and enthusiasm into which you throw yourself and draw your neighbors after you. We knew you as the priest and bishop of Richmond and we saw your qualities in the direction of the University of Washington, and we will be glad with you when you reap the fruits of your administration of the archdiocese of Dubuque. It is well to know what others have done before us; it stimulates us in our work in the future. Some of us are passing and will not have much to do in this new century, but God grant His Grace in Dubuque will have a large share in the new century's work. We may say that you have greater works to do than were done before you and God will see that you will do them."

Warm applause greeted the Archbishop's closing words, and the orchestra played "Hail to the Chief."

Archbishop Keane next spoke as follows: "We will cherish Archbishop Elder's words. They will always cheer us. The next sentiment finds its way deep into my heart. It was to have been offered by the Right Reverend Thomas J. Conaty, D. D., rector of the Catholic University of America, and we regret his absence. He would be glad to be here and speak on the university. We have with us, however, one of the charter members of the board of directors, who will speak on "Success to the Catholic University of America, the Glorious Crown of Our Catholic Educational System,' Right Rev. Foley, Bishop of Detroit."

Bishop Foley.

Bishop Foley said he had a letter written by Mgr. Conaty to Archbishop Keane before his departure for Washington to attend the funeral of Mgr. McMahon. The letter is as follows: St. Joseph's College, Dubuque, April 16.—My

Dear Archbishop: I cannot say how pained I am to be forced to leave on the eve of your feast, but it seems to me my duty to do so. I would have wished to say the word of the university before your priests and your friends—to tell of its great love for you and gratitude for your magnanimous life of devotion to its ideals. The university is very close to the priests of Dubuque as it is to the clergy of our dioceses, but there seems to be a stronger link here since our first rector is the Archbishop. I would have liked to state what the university stands for and how much it is bound up with the educational future of our Church, but another must say the word. The university sends its cordial greeting with the fervent prayer that God may bless your efforts for God and the people and grant you length of years to enjoy the loving confidence of the clergy and laity of this great archdiocese. With great affection, I am,
yours sincerely, Thomas J. Conaty.

Bishop Foley then spoke of the university, its origin and its purposes. He said in part: "The Catholic Church is a great educator of man. In 1866, at the second plenary council of Baltimore, the question of higher education was discussed. At the next council the subject assumed a more practical form. Then it was that this move took its start and in a few years there was conceived the Catholic University of America. Then under the leadership of our venerable Cardinal there was needed one who would organize and prepare for such an institution. After some consideration the choice fell upon the then Bishop of Richmond and under his magnetic influence the university assumed shape and form. It was not built by the money of some son of fortune, but by the pennies of hardworking Irishmen. It was a success from the beginning. But there were dark days for the university, but no darker than were those through which our beloved rector passed. His patron saint (St. John) was thrown into a caldron of oil and came out unharmed, so our rector was thrown into a caldron of misrepresentation and calumny, and like his patron

came out unharmed. The Lord rescued and indicated the rector of the university by placing the pallium upon the shoulders of Archbishop Keane. The university is for the higher education of the Catholic youth and clergy. Higher education means the bringing nearer to the Author of Truth. Hence we sustain and support it, for its work is the same as that of Him who taught and saved all mankind."

Applause greeted the speaker as he closed, and the orchestra played the overture, "Raymond."

In introducing the next speaker, Archbishop Keane said: "Dubuque is proud to form a principal part of the Church in the northwest and the Church is proud to have among it a man who leads in its work, Right Rev. Thomas O'Gorman, D. D., Bishop of Sioux Falls."

Bishop O'Gorman.

Bishop O'Gorman responded to "The Church in the Great Northwest" in part as follows:

"I speak of the northwest as it is to-day. The term northwest is very vague. Time was when Ohio and Indiana were the most westerly settlements, and so now we must take a step further westward to find the true west. Beyond the Rocky mountains lies the west. So let us take the Rocky mountains for our western boundary and Lake Michigan the eastern, that is west. But my toast is the northwest, and however much against my will I must leave out St. Louis and draw a line at the boundary line between Missouri and Iowa and go north to the British dominion. This is the northwest. It is an empire in extent. It contains one-quarter of the territory of the United States. It is an empire in wealth and that which makes its wealth is the great artery which runs through it--the Mississippi river and its tributaries. Here is raised the wheat and here roam the cattle that not only feed the United States, but the world, the iron mines of Wisconsin, the coal fields of Illinois and Iowa and the gold deposits of Montana and the Dakotas. Yet not one of these states has rounded its first century, and if the northwest be so great in its swaddling

clothes, what will it be in a hundred or two hundred years from now? It is great not only from a temporal point of view, but also ecclesiastically. Here is one-quarter of the Catholic population of the United States, one-quarter almost of the hierarchy, four archbishops, sixteen bishops, two auxiliaries and more auxiliaries to come. Here is more than one-quarter of the priesthood of the United States, 2,700 in number. There is a Catholic population of two and a half millions. Look at its character. It is different from the rest of the country. The first bishops here were great colonizers. Like the railways which preceded the settlers, the bishop was here to receive his flock. They colonized the population that came to them as farmers and now the Catholic population of the northwest is agricultural. Outside of Chicago, Milwaukee and St. Paul the Catholic population is in the country and this latter life is more conducive to that character which is religious and undefiled in the family and the individual. The priesthood of the northwest because living among an agricultural population is first of all a diocesan priesthood. Therefore you will find them less religious because of the few centers of population. The proportion of the religious to the diocesan in the United States is 1 to 3 and in the northwest 1 to 6 and if you leave out the large cities it is much smaller. Therefore the first result is that the real diocesan life of the clergy, which is the ideal apostolic character, is to be found in the diocese of Dubuque. The second result is that the western priest is self-reliant and a sturdy man. He lives alone in his rural parish and the breezes, and sometimes blizzards, blow about him and brace him up physically and spiritually. I take off my hat and give my hand to the sturdy priest of the northwest. Within this northwest territory we have four archbishops. Some are of western product, one at least. The others are from the east. St. Louis and Dubuque went east for theirs. The west, however, sent east an archbishop of so tremendous weight (Archbishop Ryan) it took two from the east to compensate.



Rt. Rev. Thomas O'Gorman, D. D., Sioux Falls, S. D.

The diocese of Dubuque we hail as the mother of the whole northwest and shall continue to do so, even when the dioceses that in the near future shall have been created to the hope of the young clergy."

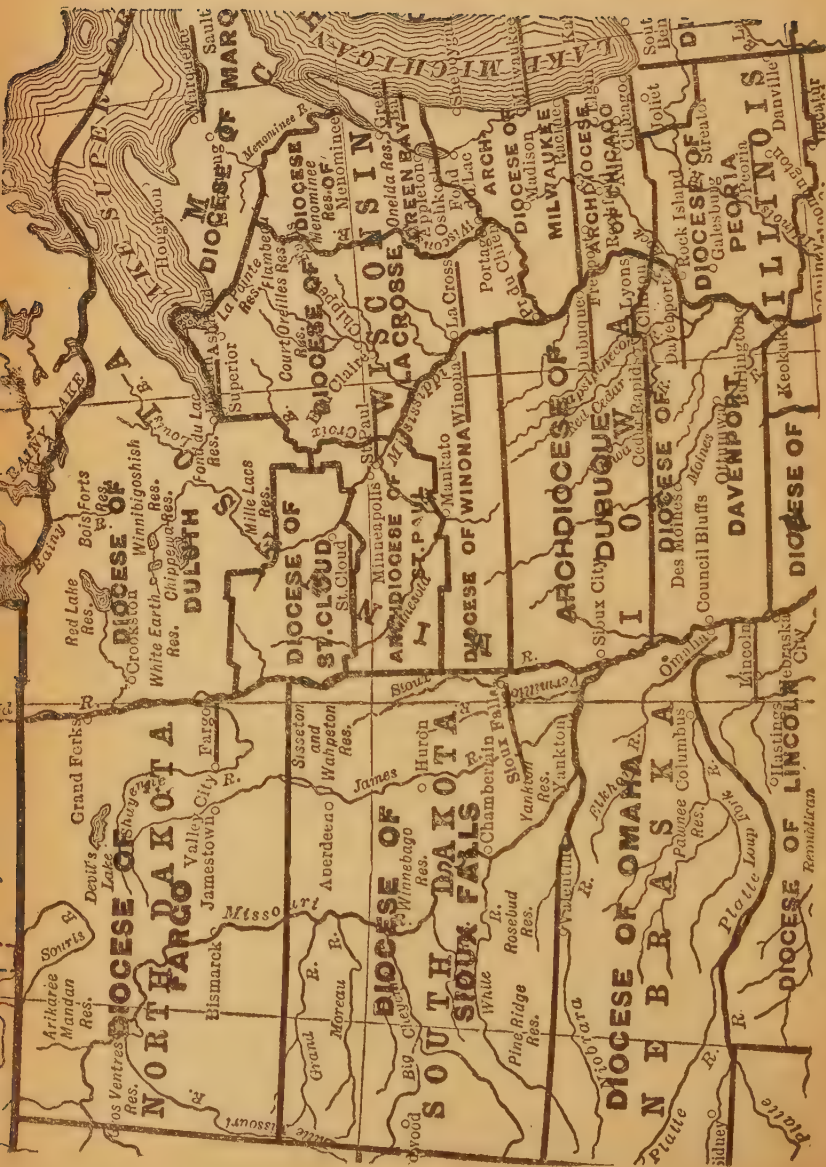
Bishop O'Gorman was heartily applauded when he closed and as the orchestra played "Religioso" the priests and prelates filed out of the dining hall and the great event was at an end.

We give here statistics relative to the Northwest alluded to by Bishop O'Gorman.

Archd.	Diocese	Archb.	Bish.	Clergy.	Churches.	Pop.
Chicago		1	2	475	276	800,000
Dubuque		1		273	259	150,000
Milwaukee		1		331	286	245,000
St. Paul		1		228	221	220,000
	Alton		1	149	136	75,000
	Belleville		1	90	103	50,000
	Cheyenne		1	15	26	6,000
	Concordia		1	41	82	20,300
	Davenport		1	116	142	70,000
	Denver		1	97	145	60,000
	Duluth		1	43	70	27,000
	Fargo		1	55	118	27,000
	Green Bay		1	151	206	125,000
	La Crosse		1	136	224	97,000
	Lincoln		1	62	106	25,340
	Omaha		1	118	152	65,175
	Peoria		2	170	206	112,000
	St. Cloud		1	100	89	41,500
	S. Falls		1	76	132	35,000
	Winona		1	79	101	45,000
		4	19	1,905	3,080	2,296,315

Priests in Attendance.

Reverend Fathers J. B. Alberts, Cascade; John Anler, Breda; M. Barry, Cathedral, Dubuque; T. A. Barry, New Haven; J. P. Barron, Le Mars; N. J. Bies, Bellevue; J. S.



Bauman, Dubuque; J. J. Bassler, Mt. Pleasant; P. Burke, Galena, Ill.; F. A. Byrne, Stanley, Wis.; Thomas F. Burke, Chicago; P. J. Burke, V. F., Fort Dodge; L. Bourke, Bennettville; F. X. Boeding, St. Lucas; A. Boeding, Lyons; L. H. Burns, Rockwell; James Brennan, Fonda; John Brogan, Placid; J. F. Bowen, Delmar; Joseph Brinkman, Guttenberg; John Peter Broz, Duncan; W. A. Banfield, Bankston; S. Butler, North Fonda; John Baumler, Le Mars; P. J. Carroll, Tama; L. J. Carroll, Ayrshire; Peter Connolly, Maurice; W. Convery, Temple Hill; M. Carolan, V. F., Mason City; Joseph Chartrand, Indianapolis; J. M. Cleary, Minneapolis; B. W. Coyle, Cedar Falls; James Comerford, Lyons; George Costello, Lohrville; M. Costello, Emmetsburg; P. M. Costello, Early; Arthur M. Clark, Dubuque; George W. Clark, Rickardsville; M. M. Curran, Preston; W. Cooke, Churdan; George W. Cooke, Larchwood; Marcus Cooney, Waterloo; John Collins, Williams; Thomas Coffee, Neptune; L. Cooper, Charter Oak; Thomas Campbell, Volga City; P. Coffey, Clinton; M. H. Carey, Dubuque; W. T. Donahue, Fairbank; Arthur C. Dunne, Eau Claire, Wis.; Thomas Dempsey, Monroe, Wis.; M. C. Daly, Manson; Joseph Drexler, Independence; Thomas Dullard, Rock Rapids; E. L. Dullard, Whittemore; M. Darcy, Clare; W. P. Desmond, Alvord; Father David, O. C. R., Dubuque; E. J. Dougherty, Waverly; John R. Daley, Estherville; L. P. Dagnault, Sioux City; P. P. Dohberstein, West Bend; J. Doherty, Sabula; Joseph Dostal, Spillville; Luke Donlon, Dubuque; A. Duda, Independence; A. Erdmann, St. Benedict; H. J. C. Eckart, Ames; J. T. A. Flannagan, Davenport; M. J. Fitzsimmons, V. G., Chicago; G. Ehl, Festina; John Friedmann, Worthington; P. J. Farrelly, Sheldon, M. J. Farrelly, Dennison; E. W. Fowler, Sioux City; F. X. Feuerstein, Le Mars; D. J. Flannery, Davenport; U. Frey, Roselle; John R. Fogarty, Dubuque; B. A. Forkenbrock, New Hampton; H. H. Forkenbrock, Ionia; M. Farrelly, Manley Junction; Thomas Fitzgerald, Quigley; J. J. Fitzpatrick, Dubuque; John A. Gerlemann, Sioux City; John H. Geling, Willey; J. J. Gar-

land, Eagle Grove; T. F. Gunn, V. F., Cedar Rapids; F. J. Gunn, Elma; M. M. Grady, Hazleton; D. M. Gorman, Dubuque; J. A. Griffin, Salix; John Horsfield, Jesup; L. Hayes, Mason City; J. Hawe, Decorah; M. Hennessy, V. F., Storm Lake; D. P. Harrington, Omaha; J. J. Hurley, Chicago; P. R. Heffron, St. Paul; J. A. Hemlock, Chicago; F. H. Henneberry, Chicago; T. J. Hurley, Chicago; M. J. Hennessy, Villanova; E. J. Heelan, Fort Dodge; G. W. Heer, V. F., Dyersville; G. L. Haxmeier, Lansing; W. J. Halpin, Algonia; John Halpin, Dubuque; H. J. Hemesath, Waterloo; J. J. Hanley, Monti; Martin Hogan, Waucoma; Michael Hogan, Monona; John Hogan, Fairfax; P. Hogan, Grundy Center; John Hassett, Armstrong; M. Hetherington, La Motte; A. Hetherington, Parkersburg; J. Hartigan, Marion; J. Hehir, Plymouth Rock; John P. Haubrick, Browns; Fred Huesmann, Odebolt; D. Hurley, Onawa; J. P. Hoffman, Ashton; Joseph Hagemann, Bellevue; John Heinzelmeyer, Remsen; Edward Jones, St. Cloud; Clement Johannes, Dubuque; J. Jungemann, Alta Vista; E. J. Jungblut, Kings; P. C. Kenney, Grand Junction; John Kempker, Houghton; L. J. Kerby, Spencer; J. S. Kelly, Moline; D. J. Kelly, Wall Lake; John Kelly, Graettinger; James Kelly, Ida Grove; James Kelly, Garryowen; Joseph Kuemper, Sherrill; William Knapstein, Springbrook; Francis Kopecky, Fort Atkinson; Peter Kloss, Chelsea; G. Kramolis, St. Anthony's Home; R. Lakomy, Oxford Junction; P. J. Leahy, Otter Creek; G. H. Luehrsmann, Mt. Carmel; G. H. Luehrsmann, Norway; B. C. Lenihan, V. F., Boone; M. C. Lenihan, Marshalltown; D. Lonergan, Filmore; C. B. Lechtenberg, St. Joseph's; T. Laffan, Wexford; P. Loughnane, State Center; P. Lynch, Forest City; W. Leen, Walker; Henry Loosbrock, Cresco; Dennis London, St. Anthony's; P. J. McGrath, V. F., Charles City; John McCormick, Monticello; James McCormack, Sanborn; M. M. McCarty, V. F., Cresco; T. J. McCarty, Holy Cross; Charles McCabe, Clermont; Francis McCullough, Dorchester; Daniel Minogue, Elkport; J. A. Murray, Clinton; Mar-

tin B. Murray, Clarion; Michael McNerney, Livermore; M. F. MacInerney, Vinton; E. J. McLaughlin, V. F., Clinton; James Mulligan, West Union; Patrick McNamara, Toronto; John McNamara, Key West; Patrick McNamara, Duggan; Joseph Murtagh, Marshalltown; Thomas Mahoney, Egan; M. S. Murphy, Monticello; J. Murphy, Vail; M. Meagher, Ackley; Timothy Meagher, Danbury; P. Maher, DeWitt; John McAuliffe, Coon Rapids; Dennis McKeogh, Rolfe; J. Malloy, Sumner; P. H. McNamara, Oxford Junction; Ambrose Murphy, La Crosse; A. J. Mooney, Chicago; P. J. Muldoon, Chicago; P. A. McGovern, Omaha; D. J. Murray, Chicago; Andrew Morrissey, C. S. C., Notre Dame, Ind.; Hugh O'Gara McShane, L.L.D., Chicago; Martin McNamara, Long Grove; M. W. McCarthy, Dubuque; Thomas Mackin, Rock Island; James F. Mackin, Washington, D. C.; Martin Mackey, Sioux City; Thomas Murtaugh, Masonville; J. P. Martin, Osage; P. H. McCauley, Dubuque; Edward Masterson, Sioux City; Joseph C. Nacke, Carroll; A. M. Nodler, Fairfield; John T. Noonan, Lenox; John Nemmers, Gilbertsville; M. K. Norton, Lycurgus; M. Nicholls, Nevada; J. J. Nelson, Lourdes; Timothy Nolan, Elma; John Norris, Calmar; G. T. Nagle, Garner; John Neabers, Stacyville; W. Nuebel, Gilbertsville; P. J. O'Reilly, Dougherty; Peter O'Malley, Dubuque; John O'Farrell, Ottumwa; John O'Reilly, Melrose; D. O'Brien, Chicago; P. F. O'Reilly, St. Louis; Thomas F. O'Garra, Wilmington; J. O'Keefe, Mineral Point, Wis.; Edward O'Reilly, Sibley; Bernard O'Reilly, Kingsley; Patrick S. O'Connor, Oelwein; P. J. O'Connor, V. F., Carroll; Thomas O'Donnell, McGregor; Peter O'Dowd, V. F., Independence; Peter O'Dowd, Quigley; Thomas F. O'Brien, Webster City; James O'Brien, Riceville; D. J. O'Brien, Anthon; F. W. Oberbroeckling, Luxemburg; E. O'Farrell, Jefferson; John O'Donnell, West's Hill; F. J. O'Flynn, Dubuque; Vincent Opava, Clutter; W. A. Pape, Pocahontas; F. W. Pape, New Vienna; J. P. Probst, North Washington; D. S. Phelan, St. Louis; J. Phelan, Rock Valley; Robert Power, Anamosa; Albert

Peikert, Dubuque; L. Raedler, Jarnavillo; John F. Reilly, Elkader; James H. Renihan, Keokuk; D. J. Riordan, Chicago; P. H. Ryan, Ryan; James Ryan, Allison; Edward Ryan, Connor; Jeremiah W. Ryan, Duncombe; L. Roche, Cascade; H. Rottler, Petersburg; Ign. Rottler, Sherrill; Thomas Rowe, Strawberry Point; D. Riordan, Grand Mound; Thomas Reynolds, Keystone; A. J. Rubly, Balltown; Henry Rolfes, Owens; Henry Reinert, Worthington; M. Ruemmele, Dubuque; C. S. Regan, Bryant; F. X. Roesler, Mallard; E. Slattery, Dubuque; A. J. Schulte, Iowa City; J. E. Shannahan, Galena, Ill.; J. R. Slattery, Baltimore; J. G. Smith, Brodhead, Wis.; Richard Slattery, New Hampton; David Slattery, Farley; Joseph Schulte, Arcadia; B. A. Schulte, Templeton; Frank X. Schulte, Reimsen; M. Shehan, Harper's Ferry; W. B. Sassen, St. Donatus; Joseph Schlueter, Haverhill; M. C. Sullivan, Dubuque; T. J. Sullivan, Cedar Rapids; Timothy B. Sullivan, Akron; Timothy Sullivan, Gilmore; Anthony Jos. Schemmel, Bancroft; John Sheehy, Blessing; James Sheehy, Greene; Joseph Schilmoeller, Dyersville; B. Schilmoeller, Wesley; Flor. Sverdlik, Cedar Rapids; William Shaunahan, Sioux City; James Saunders, Cherokee; C. Sampson, Belmont; J. H. Stromberg, Granville; P. A. R. Tierney, Centralia; M. M. Tierney, Manila; James B. Taken, Eagle Center; P. A. Trumm, Hospers; Joseph M. Tritz, Maryhill; M. J. Thiltgen, D. D., Dubuque; Francis L. Vrba, Protivin; Francis Ward, Iowa City; Charles Waldron, Chariton; Felix Ward, C. P., Louisville; Patrick Walsh, Waukon; Theodore Warning, Dubuque; Francis J. Wrenn, Reilly Settlement; A. J. Wagner, Dubuque; G. Wienhold, Mapleton; Paul Warzawa, Carroll; W. Weirich, Dubuque; J. Wirtz, New Vienna; A. Walsh, Fort Dodge; J. Zigrang, Worthington; also John W. Cummings, Tolons, Ill.

Archbishop Keane in Ireland.

The 16th of June, 1901, was a memorable day for the Catholics of Letterkenny, county Donegal, Ireland. On that day the new cathedral of St. Eunan was solemnly opened in the presence of a large congregation—comprising a cardinal,

archbishop, and bishops, distinguished clergymen, members of parliament and distinguished laymen. One of the honored guests was our own Archbishop Keane and right royally was he entertained by the people of Ireland. Letterkenny is in the Archbishop's native diocese and he deemed the occasion of such importance as to travel over 3,000 miles to deliver the sermon of the day. And a great sermon he preached—one well worthy of him and of America. Critics speak of the effort as one "which will rank amongst the finest examples of Irish pulpit eloquence."

From the Freeman's Journal of Dublin the following excerpts are taken:

To-day the great Cathedral of Raphoe, consecrated on Friday last by the bishop of the diocese, Dr. O'Donnell, was solemnly opened at Letterkenny in the presence of the Cardinal Archbishop of Armagh, many other members of the hierarchy and an immense concourse of people. The Monastery of Raphoe, established by St. Columba, was converted into the seat of a bishopric in the ninth century by St. Eunan, and since then St. Eunan has been the patron saint of that diocese. The Raphoe Cathedral was practically swept out of even physical existence seven centuries later by those who sought to wipe out the ancient faith, and now the magnificent Cathedral of Letterkenny takes its place, and by the sanction of the Holy See, at the request of the present Bishop, the new cathedral has been consecrated and solemnly opened for divine worship under the invocation of the two great saints of Donegal—St. Columba and St. Eunan. The event opens a new epoch in the history of Tirconnail. It marks the triumph of the ancient faith in the stronghold where a struggle was made to maintain its existence in peace and freedom. It is fitting that in the home of the O'Donnells a worthy descendant of the old chiefs should plant again on a firm foundation in Donegal a glorious pile embodying, even in its material structure, the highest ideals of religion, nationality, and art such as the proud and princely race could

never have conceived even in the wildest dreams. It was fitting also this triumph of the old faith, this realization of Irish religious enthusiasm and Irish artistic genius, should have been accomplished through the zealous endeavor and inspiration of a prelate whom in the eloquent words of the great preacher of the occasion, "Ireland recognizes to-day as the typical embodiment of the energies of the present and the hopes of the future." If religious enthusiasm, as Archbishop Keane said in the magnificent address which he delivered, and which is certainly destined to live as a masterpiece of Irish eloquence and culture, is the great note of the Irish character, certainly there was never a more remarkable illustration given of that feature of the national temperament than that afforded by the raising of this wonderful cathedral church and its equipment and decoration in the short space of ten years. Archbishop Keane showed that he is himself responsive to that characteristic note, for, in order to be present and preach at the memorable function, he left his home in a great archdiocese of the new world and returned once more to his native Donegal. When Allingham wrote his beautiful poetical farewell of the exile, who proclaimed that he "surely would return to his native Ballyshannon and the winding banks of Erne," he could hardly have conceived that an exile from Ballyshannon would come back in the person of a great dignitary, whose part in one of the most important events in the modern history of Donegal lent to the occasion the lustre of the highest intellectual attainments combined with the most brilliant eloquence. If the exile from America was enthusiastic, his enthusiasm was as nothing compared with the enthusiasm of the exiles who were present from Scotland.

It was a pity that two noble representatives of the houses of O'Donnell and O'Neill, great magnates in Spain, found themselves unable to attend the great ceremony. They were present, however, in spirit. The Bishop of Raphoe has received a letter from Madrid from his kinsman,

Don Carlos O'Donnell, Duke of Tetuan, expressing his great regret that he would be unable to attend the opening of the Cathedral. It is well known the Duke of Tetuan is the direct representative of the princely house of O'Donnell. The O'Neill, another grandee of Spain, who claims to be the head of the O'Neill family, also wrote in similar terms. 'A representative of the O'Neill family, however, was present in the person of Mother M. Eugenius O'Neill, the Superiorress of the Loretto Abbey, Dalkey, where the sumptuous vestments worn were made. The superior general of the order, which has a branch in Letterkenny, and always takes a deep interest in the Cathedral, Mother M. Francis Corcoran, was also present. The National party was represented on the occasion by three of the members for the county—Mr. W. O'Doherty, M. P.; Mr. Edward McFadden, M. P., and Mr. Boyle, M. P., as well as by Mr. John Dillon, M. P., who with Mrs. Dillon arrived in the evening. Mr. Swift McNeill, the fourth member for Donegal, was unfortunately unable to come owing to indisposition. The vast majority, however, of those who thronged the cathedral were the Donegal people themselves, reinforced by friends from Derry, Tyrone, Dublin and Belfast. Even the most distant parts of the country were in evidence, and certainly delight and pride were written on the faces of them all as they viewed the noble pile with its towering spire that now stands for all times as the Cathedral Church of Raphoe.

The ceremonies of the solemn opening of the church commenced at 11 o'clock. The consecration of the sacred building took place on Friday last, and was performed by the Most Rev. Dr. O'Donnell and a large number of clergy of the diocese, the ceremonies lasting from 5 o'clock in the morning until 10 o'clock. To-day the cathedral was opened for its sacred purpose with the most solemn ceremonial in the presence of the Cardinal Archbishop of Armagh, a dozen of the members of the hierarchy and an enormous concourse of clergy and people. Magnificent as is the appearance of the building exteriorly, its interior is even more

strikingly beautiful, and it presented a most inspiring sight to-day during the impressive ceremonies. The sanctuary was especially splendid, the richness of the robes of the bishops and of the vestments of the celebrant clergy contrasting most fittingly with the painting and decorations of the walls and ceilings and the stained glass of the windows. The Cardinal, the Bishop and the clergy had assembled at the schools of the Presentation brothers, which stand on a hill close to the cathedral, and there robed. They then formed into processional order, and, headed by the Cardinal Archbishop, whose train was borne by two acolytes in their Dominican robes, they walked down the hill to the main entrance to the cathedral. As the procession entered the cathedral the choir, specially selected by Father Bewerunge, professor of music in Maynooth, who conducted, the Rev. Dr. Sexton being organist, sang the "Ecce Sacerdos." When the Cardinal had taken his place at the throne—attended by the Venerable Archdeacon Segrave, P. P., of Drogheda, and Canon Quinn, P. P., of Camlough—and the other members of the hierarchy had taken their places in the stalls in the sanctuary, the High Mass commenced.

At the Pontifical High Mass His Eminence Cardinal Logue, Primate of all Ireland, presided. The other prelates present included the Most Rev. Dr. Keane, Archbishop of Dubuque; the Right Rev. Dr. Lyster, Bishop of Achoury; the Right Rev. Dr. Browne, Bishop of Cloyne; the Right Rev. Dr. O'Doherty, Bishop of Derry; the Right Rev. Dr. Henry, Bishop of Down and Connor; the Right Rev. Dr. Clancy, Bishop of Elphin; the Right Rev. Dr. MacCormack, Bishop of Galway; the Right Rev. Dr. Hoare, Bishop of Ardagh and Clonmacnoise; the Right Rev. Dr. Gaffney, Bishop of Meath; the Right Rev. Dr. Dunne, Bishop of Bathurst, Australia; the Right Rev. Dr. O'Donnell, Bishop of Raphoe; the Right Rev. Dr. Magennis, Bishop of Kilmore. The High Mass was sung by the Right Rev. Dr. Hoare. The Very Rev. James McFadden, P. P., V. F.,

Glenties, was deacon, and the Very Rev. Dr. O'Hara McShane, Chicago, sub-deacon. The first master of ceremonies was the Very Rev. Dean McGinley, of Maynooth College, and his assistants were the Rev. Michael Ballagher, St. Eunan's Seminary, Letterkenny, and the Rev. Hugh McDyer, C. C., Ardagh.

At the conclusion of the High Mass the Most Rev. Dr. Keane, Archbishop of Dubuque, ascended the pulpit and preached a sermon regarding the significance of the occasion, which will rank amongst the finest examples of Irish pulpit eloquence, for though half-American, Dr. Keane is essentially Irish. The clear-cut features and impressive personality of the preacher at once fastened upon the occupant of the pulpit the whole thought and attention of the vast congregation, and for nearly an hour they were held spellbound by a marvelous display of Irish eloquence. The peroration, in which such a touching appeal to the higher instincts of the race was made, touched the hearts of all, and produced visible emotion on the faces of the people. and then, like a true Irish orator, having won the hearts of the people, by a noble effort before he left the pulpit, he turned round and made everyone smile by his amusing apology to the collectors for the building fund for standing so long between them and only too willing contributors.

A collection for the building fund was then made, and realized close on \$12,000. The Cardinal headed the list with a subscription of \$200, and Mr. Patrick McMenamin, J. P., Strabane, subscribed \$200. When the collection had closed the Bishop of Raphoe ascended the pulpit and returned thanks in words which but very feebly indicated the feeling of gratitude to his faithful people who rallied to his side in the great work he had accomplished. He thanked the men and women of Tirconnail and the exiles of Donegal in Scotland and America for the magnificent help they had given in this undertaking.

The completed cathedral, says the *Western Watchman*, is one of the largest and handsomest in Ireland, and is

decorated, equipped and furnished from the most important essential to the minutest detail with exceptional magnificence. It was built and furnished throughout from Irish design, material and manufacture. The beauty of the building and the splendor of the fittings and furniture appeal powerfully to public interest and admiration. The peal of bells secured for the Cathedral is the finest in Ireland. The sanctuary lamp and the tabernacle also appear to be unique in beauty and richness of workmanship, material and design. The lamp is over nine feet high and three feet in diameter, and weighs over 1,650 ounces of sterling silver. It is a masterpiece of design and execution. For nearly six months thirty silversmiths have been engaged on its completion. The door of the large tabernacle is also of sterling silver. In the centre is a representation in fine repousse work of the Nativity, surrounded by a border of vine and passion flowers. The altar gates and panels are of wrought brass and silver artistically combined. The entire fittings are indeed a veritable triumph for Irish art and manufacture.

Sacred Eloquence.

After the first gospel the Most Rev. Dr. Keane, ascended the pulpit and preached a sermon which the Irish papers referred to as a gem of pulpit eloquence. His Grace selected as his text, "Every scribe that is learned in the kingdom of heaven is like unto a householder who bringeth forth out of his treasure new things and old."—Matt. xiii., 52. He said: Our Divine Lord, having declared that His kingdom is like unto a treasure buried in the field which is worth all that a man can give to purchase it, goes on to add that in this treasure house are found all things, both new and old, that the needs of the world may demand. St. Augustine exclaims that the beauty of God is ever old and ever new, and, therefore, satisfies every craving of the hearts of men. Here our Lord teaches us the same about the Wisdom of God, which, therefore, is adequate to every

need of the minds of men, suited to the genius of every age in the world's history. How strikingly is this truth illustrated in the solemnity which assembles us here to-day. Your most reverend bishop dedicates to God this cathedral church, whose majesty and beauty are worthy of the dawn of the twentieth century, and he dedicates it under the title and patronage of St. Eunan, the first bishop of Raphoe, whose name takes us back to the heart of the seventh century—yea, back to the sixth and the fifth, to the centuries of St. Columbkille and of St. Patrick, whose spiritual son and heir he was. Truly are the old things and the new things of our blessed religion thus brought into partnership and harmony. It is an assertion that the problems of the twentieth century find this solution in the principles of the sixth and the fifth. It is a proclamation that the needs of our eager, busy age are still met and supplied by the divine wisdom and bounty which met and supplied the needs of our forefathers. In your bishop Ireland to-day recognizes a typical embodiment of the energies of the present and the hopes of the future, and here he declares that his soul drinks inspiration and strength from the same divine fountains where Eunan and Columbkille and Patrick drank their inspiration and their strength long centuries ago. Thus does he show himself, indeed, a wise householder “who bringeth forth out of his treasure new things and old.” And, to make the lesson still more striking, he chooses as the spokesman of this occasion one whom God's providence transplanted from ancient Erin to the soil of the new world—from Raphoe and Ballyshannon to Washington and Dubuque, and who now comes from where all things are new, and many things are yet rude and unformed, back to the dear old motherland where everything wears the venerable vesture of antiquity—comes back to tell her how he loves her with unchanging love—comes back to join with her in doing honor to the great saints who made her past so glorious, and who now from the riches of that

wonderful past look down on us and on our times and challenges us to emulate the heroism of their virtues and the greatness of their achievements. Let us, then, refresh our souls to-day in the pure sweetness, the virgin beauty, the chivalrous heroism of Erin's past. In the cheering vigor of these memories let us renew the flagging energies of our souls. And let us contemplate how the secret of perpetual freshness and vigor is found in Him of Whom the apostle so sweetly and appropriately says—"Jesus Christ yesterday and to-day and the same forever." In spirit, then, let us go back to the age of St. Eunan, back to the age of St. Columbkille. It is the age of mighty movement in the history of the world. The glories of the Roman empire are disappearing beneath the flood of barbarian invasion that is covering Europe with chaos. The glories of Christian civilization seem in danger of similar destruction, for the barbarians hate Christ even as they hate Caesar. The age of Ambrose and Augustine is gone; the schools of Milan and Carthage and Rome are scattered; book and pen are cast aside for the sword and the shield; the splendors of Christian enlightenment seemed doomed to disappear in the growing darkness. It is as if the Light of the world were abandoning the world in despair. But at this very moment He is working one of the mightiest marvels of history. He is providing for the regeneration of Europe, for the upbuilding of the Christendom, for drawing a more perfect order out of this awful chaos. And it is in Erin He is working this wonder, for she is to be in His hands a chief instrument for accomplishing this regeneration. Through the apostolic ministry of St. Patrick He has manifested Himself to Erin, and has won her heart to Himself wholly and for ever. Back even in the centuries of heathenism He had been preparing her for this. He had given her a soul that is instinctively yearning for the highest, the purest, the noblest, the best. Even when groping in the dark it was for the beauty of God that she groped. She was known as the Holy Isle long before she gave her name

Iona and Lindisfarne. And now, when her fullness of time has come, she beholds Him for Whom her soul had yearned, though she knew Him not. He appears to her the all-beauteous Son of God, clothed in the noblest, fairest humanity, and giving His life through bounteous love for mankind. A moment she stands in hesitation, in dazzled, wondering, doubting contemplation of that divine ideal of beauty, of nobleness, of tenderness, of compassionate self-immolation. It is what her soul has been longing for, what all the affections of her heart are craving for, what her whole nature is made for and is eager to respond to. But can it be true? Can it be a reality? It is not an invention, a beautiful dream of that venerable old saint, who tells it to her, who holds that wondrous vision before her soul. Only for a moment she hesitates. What is so beautiful must be true. What so fits into all that is best and highest and inmost in human nature must be a reality. She is at His feet; she is lifted to His heart; she is His spouse forever. The spirit that thus moves the heart of Erin moves likewise the hearts of her children. Therefore, we behold the wondrous spectacle of a whole nation, not only converted to the faith of Christ, but set on fire with love of Christ through the influence of Erin's Apostle and the chivalrous souls who flock to be his disciples and co-laborers. The Irish heart—hot, impetuous, passionate, yet generous, chivalrous, poetical, thrilling to the touch of the Ideal and the Divine—has found its home forever in the faith of the God-man, in the love of Jesus crucified. The noblest hearts are the first to respond. Not to be fired by such an ideal would argue an ignoble soul. The chieftains lift the standard of the cross. From them, like fire among the heather, the divine passion spreads and kindles the hearts of the clansmen. Together they vow themselves to Christ, and beg their saintly teachers to show them how to live so as best to please and imitate the Redeemer. And thus the chief becomes, as it were, an abbot, and his clan, a community of monks, far removed, indeed, from the stately regularity of

the cloister as we know it, but gladdening no less the heart of the Lord by their chivalrous devotion to Him. It is a wondrous age of faith which thus opens for Erin. Let us consider what it implies. It is faith in a God of love. Throughout the land rang the word of the apostle:—"God is love, and he that abides in love abideth in the Lord, and God in him." Love is the soul of life. When love is true and right, all is well with life; when love is false or wrong all is wrong. God is infinite perfection, because God is Love. We approach perfection in proportion as Divine love animates and rules us. Love tames passion, exorcises evil, makes noble and good. Now, love itself had come to take possession of Erin, and never was heart more fitted to respond. Everywhere was reared the altar, telling of the supreme act of love, and from the altar went forth a power linking all hearts in love with God and in charity with their fellowmen. This is the basis both of religion and of civilization. It is faith in a God of Light. Throughout the land resounded that other sublime word of the Apostle—"God is Light, and there is no darkness in Him; be ye children of the Light." The spirit of love is likewise the spirit of truth. The craving to love perfectly God and His works is inseparable from the craving to know perfectly God and His works. Beside the altar everywhere sprang up the school. While the altar fed the passion to become saints, the school fed the passion to become sages. Ireland became "the island of saints and sages," and from all Europe myriads of eager students flocked here as "the University of the West." It is faith in the Redeemer, faith in a God of self-sacrifice, faith in Jesus crucified. This meant a mighty hatred for sin, which crucified Him. They hated it in themselves, and we tremble as we read of the austerities by which, like St. Paul, they crucified the flesh and its concupiscences. They hated it in any one else, no matter whom, and struck at it with words of sacred wrath and deeds of fiery zeal which knew no human respect. The mean, the selfish, the vile, the bad, for these there could

be no toleration, but only "begone Satan." It is faith in a God of Holiness. Therefore holiness became to them the touchstone, the best of all worth. Far above the majesty of the chieftain or the king, far above even the sacred dignity of priest or prelates, was the beauty, the greatness of sanctity. In the consecrated bishop it was not the ecclesiastical lord they sought or valued, but the saint. Hence the bishops were mostly monks, as was St. Eunan, because the monk was pre-eminently vowed to sanctity, and this was what in the bishop they sought above all else. It is a faith that enters into and shapes the matter of life as the apostle says: "The just man liveth by faith." It is a faith that fits into the entire structure of life such as providential circumstances shape it, a sanctity full of common sense, suited not only for our life in heaven, but for our existence in this world too. How quaint, therefore, the legends that have come down to us from those ages of the saints, so sweetly blending the most intense supernaturalness with an equally intense humaneness. What depth and tenderness of local and personal attachments! What vehemence of indignation and repulsion! Even the saints' anger and the saints' curse. Elements so unusual in sanctity seem quite appropriate in the great saints of Erin, so thoroughly human are they in their sympathies and characters while all divine in their aims and aspirations. It was a sanctity that embraced the whole people, that animated the whole nation, that throbbed with the whole life of Erin, that smiled or wept, or frowned, as her great heart prompted—that heart so unceasingly thrilled by the ever varying touch of the human, and of the Divine. Who so marvellous in his love of God, in his spirit of prayer, or mortification and penance, in his burning zeal for souls as St. Columbkille, and at the same time who so exquisitely, so prophetically human and tender in his love of Green Erin, in his love of Donegal, of Garton and Raphoe, in his love of every breeze that wafted to him the odours of her hills and valleys, in his welcome for the little bird which

the rough winds had carried, like himself, an exile from her shores—yea, and in his fiery indignation against injustice and wrong in any shape. In those wonderful men, and in the age that moulded them and received their impress, it seemed as if the spirit of St. John, so adoringly and tenderly reclining his head on the bosom of Jesus, was like the spirit of the Boanerges, ready to hurl malediction at the enemies of the Lord and to smite them with the fiery sword of Elias. Such was the transfiguration of Erin—the Divine shining through all the human that was in her, purifying it all, sanctifying it all, intensifying it all. With Mother Mary and St. John, and dear Magdalen, she stood at the foot of the Cross, gazing on Jesus crucified, drinking her soul full of His love and His spirit. She remembered His words, “When I am lifted up on the Cross I will draw all to Myself,” and she leaped eagerly to the fulfillment of that word. To bring souls to Christ became the ruling passion of her heart. That souls should anywhere languish and pine away for want of Him, for want of His light and love, should belong to Satan rather than to Him, this her heart could not endure. The blessing which St. Patrick had brought to her, she longed to bestow on other nations that needed it as much. Forth then she sent her sons in myriads to be the apostles of benighted Europe, to bring the nations back from darkness into which they had been plunged by barbarism, heathenism and Arianism, to lead them to the knowledge and love of Jesus, the Light of the world. They went forth filled with her zeal for souls, fired with her eagerness for the glory of the Lord—yet weeping because they left sweet Erin and weeping afresh whenever their apostolic labours gave them a while of leisure to go back to the thought of her. So she lived with Christ, and so she laboured for Christ in those wonderful centuries of St. Patrick and St. Columbkille and St. Eunan, and for a century and more after them. It was her Thabor with Christ. It was the prolonged sweetness of her espousals with the Lamb of God. But His life meant more than Thabor; and

so must hers. Those espousals have made her no less with Him in the Agony and Passion, in the betrayal, in the captivity, the fettering, the dragging, the buffetting; in the false accusations; in the anguish of Calvary; in the extinction of the Tomb. She has gone through it all, has gone through it with Him, and for His sake. Who can doubt that she shall also share in His Resurrection? But, oh! may she share it with Him. In her resurrection, as in her agony and passion, may all be with Him and for Him. In all her future, as in all her past, may she be ever His faithful and devoted spouse. This has been hitherto her honor, her privilege, and her crown; may it never be taken from her, and from her heart may her sons throughout the world ever drink the spirit of faith, of consecration, of devotedness, which was the sanctification, the consolation, the glory of our ancestors. Our Divine Lord wrought this wonder of Faith and love in Erin, not only because her heart was pure and noble and He loved her, but because He had a great work for her to do. She did, indeed, a great work for Him in carrying back His light to benighted Europe. She did grandly for Him, when, as St. Bernard says in his "Life of St. Malachy," her missionaries poured forth like a torrent from their loved cloister homes to carry the blessings of the Gospel to strange lands. But her mission meant more than that. He had linked her with Himself, not only with links of special closeness, but with a linking that was manifestly to be perpetual. Her work for Him was likewise to be perpetual. She was to stand for something that the world would ever need, to show forth an ideal that would be beautiful and salutary; yea, essential always. It takes no long study to recognize what the ideal was to be. The whole character of her new life was summed up in one quality—tender, unselfish, enthusiastic love of Jesus crucified. Enthusiasm was the very essence of her character; hence, to teach the world enthusiasm for Christ crucified was to be her work forever. This was what burned in the heart of St. Paul, when he exclaimed, "If any man love not

the Lord Jesus, let him be anathema." This was what he called "the spirit" of the Christian religion as distinguished from its "letter" or external form. He was its embodiment among the Apostles; Erin was to be its embodiment among the nations of the earth. To proclaim forever the inner spirit of the religion of Christ crucified—this was to be Erin's work and Erin's glory in the world and the Church. Thus we understand why in all her religious life, the spirit rather than the letter shone forth predominantly, why her chieftains and her clans could become almost a nation of monks with so much of the spirit and so little of the letter of monastic observance; why her holy men lived where and as they pleased hallowing every hill and dale with their sanctity; why her great typical saints, like Columbkille and Adamnan, or Eunan, were in many respects like the prophets of old, not only in the strength of their character and the vehemence of their zeal, but in the freedom of spirit in which they did the work and followed the guidance of the Lord. This was the spirit in which her missionaries went forth to their Apostolic labors; this the spirit which they diffused around them in their work; this the spirit which has stamped the name and memory of their great leaders with monumental distinctness on the countries on which they labored. It was the spirit of Columbkille and Iona, of Aiden and Colman and Lindisfarne, of Columba and St. Gall in the heart of the continent. But although this was the sweetest and noblest lesson of our Lord's religion, it was not the only lesson that the world and the Church would need. While, therefore, the spirit of Erin was being carried eastward and southward by her saintly sons, another spirit was moving northward to meet it, and to clasp it in loving embrace. That was the influence and the spirit of Rome. Long the Eternal City had remained apparently submerged beneath the waves of barbarism that raged especially in southern Europe. But now she was rising again in queenly majesty to exercise over the nations the mighty sway which her divine Master had en-

trusted to her. When Peter came to Rome he brought with him indeed the sublime office of the Rock, the keys, the staff of the Good Shepherd; but he came in the simplicity of his fisher's robes and of that supreme love of Christ which he had thrice professed in answer to his Master's questions. He came as the very embodiment of the spirit of Christ standing in protest against the Pharisees, against the mere externalism of the race that had crucified its Messiah. In the Roman Empire Peter came in contact with the highest embodiment of materialism, of formalism, of organization and administration that the world has ever seen. Of this capital of the Caesars he was to make the capital of the kingdom of Christ. This incomparable power of organization and administration he was to consecrate to the spiritual welfare of mankind. Thus Rome became the center of authority and government, the fountain of law, the seat of administration for the Universal Church. Rome still symbolized, indeed, Peter's supreme love, but she especially represented the mighty central office which that love had merited for him. Wherefore, in the power of this office, in the exercise of its world-wide responsibility, the spirit of Rome went forth and moved northward from the Eternal City, laboring for the resuscitation of devastated Europe. On it moved to meet the spirit of Erin, moving southward on the same great errand. They met and embraced lovingly at various stages of their common mission. At last they met on the soil of Britain, and it had to be decided which of them should give shape and character to the organization of the Church in that country.

It was in the great monastery of Whitby that the discussion was held in the year 664, during the lifetime of St. Eunan. Colman represented the spirit of Lindisfarne, of Iona, of Erin, of Columbkil and St. Patrick. Wilfrid of York upheld the claims of Rome. All loved the holy isle and its spirit; all owned her to be their mother and guide in the Gospel; but all recognized that not the staff of Columbkil, but the shepherd's crook of St. Peter must rule

the whole flock of Christ. And so Colman and his associates retired to Iona, and the spirit which they had disseminated in Britain welcomed the masterful rule and system and organization through which it was Rome's mission to secure the unity of the Kingdom of Christ. At first it might seem that it was in sadness and discontent that "the spirit" of Erin bowed to "the letter" of Rome. But nothing could be farther from the truth. In all human things, even in the human life and work of the Church of Christ, the spirit, the soul, must be clothed in the body, the letter. "The letter killeth" only when it is dissociated from the spirit, as the body rotteth when it is dissociated from the soul. The two are meant, in the providence of God, to live and work together. Erin understood this well. She loved not less the letter of wisdom and order because she loved more the spirit of love and enthusiasm. In all her career she has venerated and obeyed Rome with the warmest enthusiasm of her heart. The immortal O'Connell faithfully expressed her habitual inmost thought when he asked that his heart might rest in the Eternal City under the care of the vicar of Christ. This is a truth which all the history of Erin speaks with touching clearness. And yet it remains true that her special mission is to represent and emphasize the inner spirit, which is the very soul and life of that incomparable external organization of which Rome is the center and head. The need of that great lesson, the need of emphasizing that inner spirit of religion and life, does not grow less as the ages grow. Nay, the need of it must be greater as the world grows older. It has been asserted that there are three stages in the development of human thinking. First, men think in the heart; their thought and action are swayed by affection; later on men think in their head; their thought and action are swayed by speculation. Finally, men think in their pocket; their thought and action are swayed by calculation. And so they have distinguished in human life the theological or religious epoch, the metaphysical or speculative epoch, and the scientific or positive

or utilitarian epoch. This theory has been exaggerated, and has been made the basis of a false philosophy; but the experience of history and of individual life shows that there is in it a great deal of truth. It is in the youth of individuals and of races that affection, generous impulse, enthusiasm have the greatest power. Cool speculative analysis comes later, and when criticism has done its work then cold-blooded calculation claims to be the arbiter and master of life. In this there is an element of wisdom—nay, we may say that to some extent it is the way of Providence in the guidance of men, because the generous impulses of affection and enthusiasm must be tested by truth and judgment, must be controlled and regulated by prudence. But it is a sad and an evil thing when speculation and calculation kill impulse, quench affection, and drive out enthusiasm. That awful warning is always true and always needful—“With desolation is the earth made desolate, because there is no one that thinketh in his heart.” Life is perfect when speculation, analysis, calculation have a heart and soul of affection and enthusiasm. And this is pre-eminently true of religion. Religion is essentially love: “Love is the fulfillment of the law.” Jesus Christ is not merely a creed to be believed or a system of doing to be observed. He is a life to be lived, and that life is love—all-controlling, all-conquering, all-animating love, supremest love of God and of our fellow-men. Scholasticism may study this—but only to make it more intensely appreciated by making it better understood. Regulation and system and administration may bring that life into symmetry and order, but only that it may move beautifully and move mightily in the divinely appointed orbit of its energies. Thought and system are meant not to supersede it, but to guide and develop and utilize it to the utmost. Yet we know but too well the tendency of the advancing time to dull and quench the early fires; to turn life into a bundle of ashes tied with a red tape; to smile at the fervor of enthusiasm; to become merely conventional and formal and external. And oh! the des-

olation which is thus wrought! In such a life, in such a system of things, what room is there for the spirit of St. Paul? What room for the spirit of the Heart of Jesus? But without that spirit the world is dead, life is but a deception and a sham. Therefore the need of a mighty voice to cry out always "Remember the inner spirit": therefore the need of a mighty energy of undying, undiminished enthusiasm to keep the life of mankind, and especially of religion, a reality and not a sham. What can be plainer than that this must be the mission, the divine vocation, of our Erin? The antidote to all coldness and hardness, to all mere externalism and formalism, is Jesus crucified. To the merely speculating and the merely calculating He is indeed always "a folly and a stumbling block," but to the spirit of faith He is, and ever shall be, "the wisdom of God and the power of God." And among all the nations of the earth Erin has been chosen to have Christ Crucified as pre-eminently the portion of herself and her children; He has been made her portion for ever that, amid the chilling and formalizing and externalizing tendencies of the ages, she may ever speak the lesson and give the example and exert the influence of love, of enthusiasm, for Jesus Christ Crucified. It is to remind us of this great truth that we have been taken back to-day to Erin's earliest age of enthusiastic love and heroic consecration. It is to bring the lesson home to us that we have been reminded of the relation between "the old things" and "the new"; that "the old things"—the early freshness of faith and love—must ever be united with "the new things"—the present actualities of life. It is to make clear to us the source of this perennial freshness that we have been led to the feet and to the heart of "Jesus Christ, yesterday and to-day and the same forever." It is to embody the lesson in a striking and imperishable form that this new and beautiful Cathedral is consecrated to Jesus Christ Crucified under the invocation of the great saints who were Erin's glory in the sweet long ago. Well, therefore, may we ask ourselves on such

an occasion, have we been keeping this great truth before our minds as we ought? Have we been loyal to the sacred trust and the sublime vocation which is ours? Have we, the children of Erin, the inheritors of her temperament, her character, her Divinely given mission—have we done justice to our mother and her Divine Spouse? Have we entered as we ought into the spirit which is her very life? Do we represent as we ought before the world and before the church the enthusiasm for Jesus Crucified, which Erin values more than all pleasure and profit, all greatness, all the goods of earth? The bishops of Ireland lately assembled in solemn synod at Maynooth asked themselves this momentous question. Their answer, supplied by their wide acquaintance with the conditions of their people, they have uttered in the pastoral letter of the synod. It is a document of masterful beauty and force. It is the outpouring of honest and earnest hearts that love well both Christ and Erin. And running through it all there is an undertone of Apostolic solicitude, of fraternal anxiety. They fear lest worldliness may have somewhat dimmed the lustre of primitive faith and cooled the fire of primitive love. They fear lest earthly aims—legitimate and desirable in themselves—may have too much engrossed the energies of Erin's children and become primary instead of secondary objects of thought and action. They fear lest immortification may have somewhat led them away from the cross of Christ; specially do they wear that one great self-indulgence in particular, a self-indulgence of a most insidious and pernicious character, had marred the beauty of their consecration to Him, had brought grief to His heart and drawn discredit on His holy Church. It would ill become me to enter further into this examination of conscience. Only because our Redeemer demands it, do I recall the anxious question, and the note of warning uttered lately by Erin's wise and worthy and devoted spiritual guides. In that question, and in that warning there is an appeal—a startling pleading appeal—which ought to go straight to every heart that

loves Erin and desires her welfare, that loves Christ our Lord, and desires His glory. The bishops of Ireland must await anxiously the result of that appeal, for on it must depend the fruit of their ministry, the temporal and eternal welfare of their beloved flock. Not less anxiously do we, on the other side of the great ocean, wait and watch to see what will be the response. The life of dear old Ireland still concerns us deeply, not only because of the undying love we bear her, but also because her life has a potent influence on the life of her sons wherever they may be. There are electric currents of affinity, of sympathy, of nameless but mighty influence which pulsates across the ocean unceasingly and make the throbbings of Erin's heart tell on the hearts that have drawn their life from her. When she is happy we are glad. When she sorrows we share her grief. When she exults in the virtue of her sons we are proud and thankful with her; when they bring a blush to her cheek, we smart with her shame.

Oh why does not the spirit of St. Patrick arise and drive from loved Erin the foul snakes of intemperance which crawl into so many homes, and find slimy poisonous lodgement in so many lives? Why does not the spirit of St. Columbkille arise and frown to shame the weak self-indulgence which does more than all else to rob our character of resemblance to Jesus Crucified? Why does not the spirit of St. Eunan arise, of him who urged and passed the "lex innocentium," the law which delivered the women of Ireland from the horrors of warfare—why does not that spirit arise and put an end to an evil which wrings more tears from women's eyes and more blood from women's hearts than the horrors of war could do? Oh that the spirit of Father Mathew would arise in the might of Christ Crucified, now at the beginning of a new century and drive the vile curse from Ireland forever. And if among her sons there were any who through weak self-indulgence or through timidity and human respect, or through motives of policy, or through any motive whatsoever would counten-

ance or tolerate the vile evil. I pray that Erin may disown them as her sons until they have come back to the spirit of her crucified Lord.

Oh brethren, let us pray fervently this day, and may the prayer go up unceasingly to heaven from every nook and corner of this Cathedral that Erin may never lose her glorious privilege of standing nearest of all the nations and all the races of men to the cross of her Divine Lord; that her sons both at home and in every part of the world may be resolved rather to die than to bring a blush to her cheek, or a pang to the heart of her Savior, that she and they by the example of their lives, by the influence of their character, by the spirit animating all their deeds, may in this utilitarian age be a good leaven to the inner soul of religion, of enthusiastic, unselfish, self-sacrificing love for Christ Crucified.

Let this Cathedral ever stand for this great and all-essential lesson. Let it be a sacred fountain whence the waters of this spirit will ever flow. Then will grateful generations to come give honor to the noble souled bishop, and the generous-hearted people who have reared this temple of the cross, and our Divine Savior will forever bless and reward them.

Bishop O'Donnell's Discourse.

After the collection, Most Rev. Dr. O'Donnell ascended the pulpit and spoke as follows:

"A most pleasing duty now devolves upon me, that of returning thanks to all the generous benefactors of the Cathedral for their unfailing generosity. That generosity has now reached its climax in the collection which has just been taken up, and which, I believe, is in many respects a unique collection. In all parts of the Church the collectors have been laden by the generous offerings of those who are present. For that I am grateful from the depths of my heart. But I must go further back. This Cathedral has been ten years building, and during every year of those a

golden tide has constantly flowed to us. We have been most generously helped from all parts of Ireland. Within the last six months, through the great kindness of the prelates, we have received splendid contributions, I must say for the second time, from the archdiocese of Armagh, the diocese of Clogher, the diocese of Dromore, and the diocese of Kilmore; and on a former occasion, not so remote, other dioceses gave us noble assistance, for which it will be sufficient for us in future years to make an adequate return. Then, outside the shores of Ireland, Australia did not forget us, nor did England! And what shall I say of the warm hearted Irishmen of Scotland, to whom we appealed so often, and who as often showed in their generosity that the children of Columba retain still in their breasts that warm love for the churches of Erin that animated their great Patron? In the Chapel of St. Columba is their monument and their record.

"What shall I say of the ever generous Irishmen and Irish women of America, who received our collectors so often, and treated them so kindly? On this day it is true to say that in many habitations beyond the ocean hearts beat warm with joy and sympathy, and many a prayer is offered up that this would be a glorious celebration. Without them we could never have built this Cathedral Church. Above all what shall I say of the never-failing generosity of our own good priests and people at home, who, in the course of the past decade, instead of relaxing their efforts, gave more and more, and on two memorable occasions, gave contributions, which, I think considering the resources of the localities, have scarcely a parallel--on the occasion of the Aenach Tirconnail and on the occasion of the preparation for this opening day. It is true, I believe, that this Cathedral represents the sacrifice of every child in the diocese, and that it is also a noble recompense to every child in the diocese.

"We have here to-day the Cardinal Primate of all Ireland presiding at the dedication of this Cathedral Church, with a

long array of illustrious prelates and zealous priests, with an assembly of the laity, which, I think, has had no parallel for a sacred purpose in this town of Letterkenny since sixty years ago, when Father Mathew preached the gospel of Temperance in our midst. Then, have we not a recompense in that magnificent sermon, to which we all listened entranced, delivered to us by a great Archbishop, a son himself of Tirconnail, who came all the way across the ocean to preach the dedication sermon here to-day? As he spoke of the saints of Erin, might you not think that this Cathedral Church had by his power received a living voice, the voice of the ancient saints of Tirconnail, the voice of Columba himself, that rang far and clear to every one who heard it. It is, brethren, a great thing for us that at the dedication of this church we should have as preacher the most eloquent prelate that speaks the English tongue, and it is a great thing for us that this evening we are to hear a prelate from this pulpit who is a master in the dear old tongue of the Gael.

"This cathedral is itself a recompense to the priests and people of this diocese for all their efforts. This cathedral, as the preacher has said, is no mere consecration of the past. It is, please God, an inspiration that will be powerful for the uplifting of our people in the future. It was consecrated on last Friday, and through the wonderful condescension of Leo XIII., the Father of the Faithful, we were able to consecrate it in the names of St. Eunan and St. Columba, as joint patrons alike of our cathedral and our diocese. Brethren, the generosity of man, inspired by piety, has been great to this cathedral; but the mercy of God, the prayer of Mary Immaculate, and the intercession of the saints of Ireland, and particularly of Eunan and Columba, and the saints of Tirconnail, have availed us most, and I can only pray that the mercy of God, and the protection of the Mother of God, and the intercession of the saints of Erin may always avail the generous benefactors who helped us to erect this church. May Eunan and

Columba in heaven above pray that every one who did even a little for the temple of the living God may enter the heavenly Jerusalem and see the eternal vision of peace."

The Papal Benediction was then given by Cardinal Logue, and the Hierarchy afterward left the church in processional order.

In the evening, at 6 o'clock, the Most Rev. Dr. McCormack, Bishop of Galway, preached a sermon in Irish to a crowded congregation.

There was a large congregation, and the sermon was followed with much attention. His Lordship spoke with fluency and eloquence. His discourse was full of nobility and dignity, and his Gaelic was a model of beautiful idiomatic expression.

Cardinal Logue's Remarks.

The presentation of addresses took place in the evening on the steps of the Bishop's residence, overlooking the Cathedral. There was a large crowd, and when the Cardinal, Archbishop Keane, Dr. O'Donnell and the other members of the Hierarchy appeared they were received with a great outburst of enthusiasm. His eminence, Cardinal Logue, said: "His Lordship asked me to state that he has just sent off to Our Holy Father, the Pope, in the name of the Bishop and clergy and people of Raphoe, a telegram, asking His Holiness for his blessing, and humbly thanking him for the great interest he has taken in the celebration of to-day. He has sent a second telegram to the Prefect of the Propaganda thanking him for the great favor he conferred upon the diocese in having St. Columba joined to St. Eunan as the patron, not merely of the Cathedral, but the patron of the Diocese of Raphoe."

Bishop O'Donnell's Thanks.

The Most Rev. Dr. O'Donnell then said: In this diocese of Raphoe we owe a great deal to America, especially in connection with the building of our new Cathedral, but the greatest service that America has rendered us is in having

sent us the Archbishop of Dubuque. (Applause.) It was worth the while of the great Archbishop to cross the waves to preach that sermon to-day, and as long as he lives, and even when he dies, gratitude for that service will be green in this land of Tirconnail. (Applause.) In a way I think he was under a necessity to come, for how could any man with his gifts, born on the banks of the Erne between Asarne and Kilberron, refuse to come and open his lips and utter his voice at the dedication of a Cathedral that promised to be a resurrection of the ancient Church of this land. (Applause.) I hope when he goes back to his people in America, to whom we are so much indebted, he will assure their generous contributors to this building that it is no argument against the construction of such a church that our population is a decreasing population; that he will say that this building is for the scattered children of Tirconnail something more than a monument of the past; that it is, indeed, or can be made a living force in the reconstruction or uplifting of that faithful people who have been our support in its erection, (applause), and for whose interests it is our glory to spend our lives. My Lord Archbishop, I now, in the name of the people and clergy and Bishop of Raphoe read for you this address:

**To the Most Rev. Dr. Keane, Archbishop of Dubuque, from
the Diocese of Raphoe.**

Dear Lord Archbishop—The Bishop, priests and people of your native diocese are assembled here to-day to tender you a most cordial welcome. We shall not soon forget the signal service you this day rendered us all. With the new care of a great archdiocese pressing on your shoulders you cheerfully consented to preach for us at the dedication of our Cathedral. The announcement that you were to come had much to do in getting together that vast throng of clergy and laity who listened in rapture to your dedication sermon from the pulpit of the Four Masters. In that pulpit your presence was most appropriate. For in the Cathedral of a diocese founded by St. Columba and St. Adam-

nan it surely is a fortunate circumstance that the first voice to expound the Gospel should be the voice of a son of that diocese, who in the great continent of America, as first Rector of the Catholic University at Washington, has done for higher education in our day among the Celtic race something akin to what the patron saints of Cinel Conal accomplished in the Golden Age of the Irish Church. We trust you may be able to make a long stay with us, and we shall be exceedingly glad if our efforts to revive the memories of the past in our Cathedral contribute anything to encourage your determination to labor unceasingly for the uplifting of the faithful people to whom we are all happy to belong.

Patritius O'Donnell,

Epis. Rapot.

Hugh McFadden, P. P., V. G.,

Donegal.

Chas. McGlynn, P. P., V. G.,

Stranorlar.

Edward McFadden, M. P.,

Joseph McLoone, J. P.,

Chairman Donegal County Council.

Donegal.

Archbishop Keane's Reply.

The Most Rev. Dr. Keane, who, on rising to respond to both addresses, was enthusiastically applauded, said:

"I would be more or less than human if I were not profoundly touched by this manifestation of welcome and goodwill from the people of Donegal. (Applause.) The ways of God's providence are very strange. Over fifty years ago God was pleased to carry me away from Donegal, and here to-day He brings me back to shake hands with our noble-hearted people, and to congratulate her noble Bishop on an achievement that will hand his name down to history. (Loud applause.) I speak not merely of the achievement of erecting this cathedral, I speak of the

achievement, still mightier, of being of the greatest powers in bringing Ireland to that unity in which alone is found strength. (Loud applause.) 'In unity is strength' is a proverb that we cherish and understand well the meaning of in America, and the Bishop of Raphoe has by his action in the political life of his country shown that he fully understands its meaning and its importance. (Applause.) I give honor to him, and I give honor to the noble men, clergymen and laymen, who with him have done the great work of cementing the political unity of Ireland, upon which her future must absolutely depend. (Applause.)

"I have heard a good deal to-day that has saddened my heart. I have heard more than once repeated the expression, 'the extinction, the extermination of our Irish people.' It has made me profoundly sad to hear any such expression, and I feel that I am doing a service to truth and to the people of Ireland in here entering against that expression my earnest protest. There is no such thing—and there never can be any such thing—as the extinction of the people of Ireland. (Applause.) Wherever the people of Ireland have gone they are a living factor and an active reality. They are not dead, and they are not extinct; and, no matter into what country they have entered as part of its lifeblood, they always feel that their allegiance to their adopted country has in no manner diminished their devotedness to the country of their birth. (Hear, hear!) I once asked an Irishman in Chicago: 'How many Irishmen are there in this city?' 'Troth, your reverence,' said he, 'I don't know; but I was reading the other day that there are forty millions of Irishmen outside of Ireland.'

"Now, that may be an exaggeration, or it may be a mathematical truth; but one thing is certain, that wherever the Irishman is he tells, and he tells for good. And where will you find a place where the everlasting Irishman is not to be found? One day I was talking to the Archbishop of Oregon, the extremest boundary of the United States, who

had previously been Bishop of Vancouver. I said to him: 'Had you really any Catholics in Vancouver?' 'Yes,' said he, 'I had about fifteen hundred, and all of them Irish.' (Applause.) This was away out in the Pacific Ocean. I was one day in Rome talking with the Archbishop of Salonica, which is the capital of Macedonia, in Greece, the country of the Thessalonians, to which St. Paul directed two epistles. To my surprise I found that the Archbishop spoke English. I said: 'Your Grace, how does it happen that you speak English? Have you any English in your diocese?' 'Yes,' he said, 'I have about twenty-five hundred English in my diocese, and they are nearly all Irish.' (Laughter and applause.) I never yet have been able to find out what in the world brought this twenty-five hundred Irishmen into the heart of Macedonia, but I have never yet come into contact with representatives of any other part of the world in which the Irishman was not the representative of the truth of Christ and the Church of our blessed religion. (Applause.) The providence of God never makes a mistake, and during these few years past the Almighty God has been scattering Irishmen to every corner of God's world in order everywhere to plant the cross of Jesus Christ (applause), and who is going to call that the extinction and destruction of the Irish race? It cannot be so called. Irishmen when they leave Ireland are not dead. They are just as thoroughly Irish as though they lived here on the green hillsides, and not merely they, but their descendants. (Applause.) Everybody knows I am an American; everybody in America recognizes me as an exponent of the principles that constitute our Americanism; and yet everybody knows that I am Irish, a Donegal man, and a Ballyshannon man. (Applause.)

"Now, while it is true that God has brought Irishmen into every corner of the world for the world's good, and used them as He used the people of God of old, to carry the knowledge and love of God throughout the universe; still we can not but recognize that since the providence of God

makes no mistake, the turning point has already come. I fully agree and sympathize with those gentlemen who have lamented the fact that the people of Ireland today are only something about four millions, whereas fifty years ago they were nine millions. But, while the millions that have gone, and their descendants are doing good work throughout the world, I feel that the interests of the poor old motherland are not to be overlooked or forgotten. The time has come when Ireland needs her Irishmen. The time has come for the turning of the tide and I feel confident that in the providence of God the turning of that tide will bring about that condition of things in which, twenty years from now, the population of Ireland will be seven or eight millions (applause), and even that the population of Ireland will not be greater than it was fifty years ago. I have heard it said that of late emigration from Ireland is specially an emigration of young women. The young women go to America because they have a better chance there than they have at home. That is natural. People will naturally go where they have the best chance, and they say that the young women go rather than the young men because the chance of the young women today is better than that of the young men in America. There is a great deal of truth in that. Unfortunately, in America we are rather overstocked with hands and arms. There are more arms in America today than there is work for them to do. The army of the unemployed everywhere is enormously great, and one of the saddest things for an Irishman's heart is to go into one of the great cities, like New York or Boston, and find that the slums of the city are so largely made up of our people, who have drifted down, and down and down, until they cannot get down any further. The time has come for that to stop. No Irishman must ever again go to America to fill the slums of American cities. (Applause.)

"Irishmen are made for something better than this miserable life, the miserable lodging, the miserable population

that make up the slums of our great cities. The only people in America of today who do honor to the great race are those who have risen in the city to respectability and position; but especially it is those who, in agricultural countries like that in which I now live, have farms of their own, farms of a hundred acres, which they have paid for, and on which they are making money. The man who goes out there without capital, and who simply looks out for a day's job, is sure to drift into that unfortunate class who find their home at last in the slums and their degradation. We do not want another Irishman to be added to that class. (Hear, hear!) Why do our Irish girls go to America? Because Irish boys at home have not the means they ought to have to make them comfortable wives. And why should that be the case? Two things I clearly see have to be done in Ireland. First of all, we have to develop Irish industries—and my heart has been made glad by what the Bishop of Raphoe has told me about the development, for instance, of the weaving industry, which is giving employment to thousands of young men, every one of whom can say to a fine Irish girl: 'Stay at home; I will take care of you.' (Laughter and applause.)

"Another thing that has to be done is this, that underlying all Irish discontent and all Irish agitation, there has been one great question, the solution of which has thus far been hardly begun—the people must get possession of the land of Ireland (loud applause). In my journey to Letterkenny I have traveled from the extreme south to the extreme north, and everywhere I have been struck by this fact: that there are thousands and tens of thousands of acres of grass that only stand in need of Irish arms to make them bloom, and bloom like a rose (applause). What we want is a method of legislation and a method of industrial action on the part of the people that will have all those Irish acres cultivated by Irish arms. There is work for tens of thousands of other brave young Irishmen who will say to the Irish girls, "Stay at home; we will make you

wives" (applause and laughter). There is the solution of the Irish question. Don't be going up in the clouds looking for unrealities. What are the two great things that are to be done in order to make Ireland populous—to make her population grow, as in the past it had been decreasing? Multiply Irish industries, get possession of the Irish land, and no Irish girl who has any common sense will want to cross the ocean in order to find occupation or a partner.

"I am glad to have this opportunity of saying those few words of Irish and American common sense. I shall to my dying day bear in loving remembrance this visit to Letterkenny and the people of Donegal. I have long been refusing myself the pleasure when again and again invited by my dear friend, the Bishop of Raphoe. I am glad to have the opportunity of shaking hands with him and His Eminence, the Cardinal, and with so many Irish Bishops, and when I go back to America I will tell them that the vitality, the energy, the heart power and the life power that had made Ireland during all these centuries one of the most potent factors of Divine Providence in building up Christian civilization throughout the world is just as vital, just as energetic, as it was in the centuries past, and that its occupation for the future is to stay at home and make Ireland what she must become in the days of the future (loud applause). My hearty thanks to the Bishop, the clergy and the people of this diocese; my hearty thanks to the Urban Council of Letterkenny. I shall always remember this day with affection and with gratitude." (Loud applause.)

Bishop O'Donnell's Concluding Remarks.

In the course of an address in reply to one from the priests of his diocese, Bishop O'Donnell said:

"When I was told two or three days ago by Monsignor McFadden that this address was to be presented to me I was completely surprised that such a thing should be in contemplation. I am not much in the line of addresses, and I

did not dream of an honor of this kind. But, all the same, I could not interfere. If I did I would fail to manifest how much I prize the good will of this diocese. Your address is the greatest honor of the kind I could receive, and from my heart I wish to express the deep gratitude which I feel. I confess it puts me not a little to confusion, for I am very conscious that its warm eulogy springs from the warm hearts of those who in their charity choose to be to my faults a little blind. It is you, the priests and people of this diocese, above everyone else, who built the Cathedral and our other new churches, and then in a clever way, in order to have double merit, you transfer the credit to me, who was at best only a figurehead in the good work. If at all I was anything more than a figurehead I may well ask to-day had ever a bishop such priests and such people to work with? I can only say may the blessing of St. Eunan and St. Columba ever rest upon you for what I have seen you do to promote God's glory at great personal sacrifice.

"My friends, as things are we are treated as slaves. A nation ruled by strangers, no matter how well-meaning, is held in bondage, and it is contrary to all political and social philosophy to think that such a nation should flourish or advance. Against such treatment of our native land in a very small way, please God, I shall strive to the utmost by every means that are honorable and known to Christian law.

"Hitherto I have stood shoulder to shoulder with the noble priesthood and faithful people in this diocese, and I trust, in the mercy of God, that we may always stand together. We always confided in St. Eunan and St. Columba. Through the goodness of Leo XIII and the kindly offices of our own Cardinal and of Cardinal Ledochowski, they are now canonically recognized as the joint patrons of our Cathedral and diocese. May they ever guard and bless the beloved priests and people of their earthly home

who this day have done me, their most unworthy successor, the great honor of presenting this address."

When the presentation of the addresses had concluded there was a magnificent display of fireworks, which was attended by a tremendous crowd. A band played national airs, and at midnight the people dispersed to their homes; so a great day for Donegal came to a happy conclusion.

MGR. MARTINELLI RAISED TO THE CARDINALATE.

For the third time in the old Cathedral of Baltimore the impressive ceremony of the imposition of the red biretta, the second mark of the cardinalial dignity was witnessed May 8, 1901, when the beloved prelate, who was the apostolic delegate at Washington for four years previous and who was created by Pope Leo a prince of the Holy Roman Church in secret consistory April 15 received from the hands of Cardinal Gibbons that insignia of his potential office.

To grace the occasion by their presence a great number of prelates of the American hierarchy and clergy from all parts of the country assembled within the venerable walls. A large and distinguished body of laymen, including many non-Catholics, was also present, says the Catholic Standard and Times. Among these were members of the diplomatic corps at Washington, several of whom occupied seats within the sanctuary, a quite unusual thing, and for which ecclesiastical permission had to be secured. Many prominent non-Catholics of the city were also present, including Dr. Daniel C. Gilman, president of the Johns Hopkins University; Rev. Dr. C. Ernest Smith, rector of St. Michael and All Angels' Protestant Episcopal Church; Rev. Dr. Adolph Guttmacher, rabbi of the Madison Avenue Jewish Synagogue; Dr. Henry Wood, professor at the Johns Hopkins University, and a number of Protestant ministers.

The ceremony of the conferring of the red biretta followed in every detail the rubric of the Church for such

rites, and was followed by a Pontifical mass, of which Cardinal Martinelli was celebrant.

Archbishop Ryan's sermon was eloquent, and his high tribute to the religious orders was particularly significant at this time, when much that is false in regard to the religious congregations is now being printed. Indeed, the prominence given to the work of the monastic orders by Archbishop Ryan, as well as the tribute paid to them by Ablegate Marchetti, was one of the features of the day and presents in a true light the attitude of the Pope toward them.

Another feature of the day was the procession which formed at Cardinal Gibbons' residence and marched to the Cathedral by Mulberry street. This was witnessed by a vast throng, which unable to gain admission to the Cathedral, remained to watch the procession, containing as it did all ranks of the priesthood, as well as the faculty of the Catholic University. In this procession contrasts were brilliantly blended, and all colors were seen from the somber black to the bright scarlet, from the bright colors of the Catholic University men to the brilliant vestments of the officers of the mass.

Assisting the regular mixed chorus was a choir of seminarians from St. Mary's Seminary, to whom was assigned the "proper" of the Mass. In their singing they made use exclusively of the old Gregorian chants. This austere form of musical writing contrasted most effectively with the intricate music which was sung by the choir of men and women.

Papal Letter and Addresses.

The first act in the ceremony proper was the reading of the Papal letter from the Pope to Cardinal Gibbons. This letter, of course, was in Latin, as were all of the addresses, with the exception of that of Cardinal Gibbons, which was delivered in English. Translations of the briefs and Ablegate Marchetti's address were afterward read.

During the address of Ablegate Marchetti, the reading of the Papal brief to Cardinal Martinelli and the new Cardinal's reply to Cardinal Gibbons' address, it was not difficult for one to allow his mind to go back to days before the Christian era, as the same language out of which Cicero constructed his great orations, Virgil his pure and finished verse, and Juvenal his refined wit and cutting sarcasm was used. The charming and graceful enunciation of that language by Mgr. Marchetti and Cardinal Martinelli, men who, born and reared on the same soil in which the heroes of ancient Rome trod, aided one in no little degree to take this trip back through the corridors of time.

The address of Cardinal Gibbons to the new member of the Sacred College was followed with deepest interest. "I am sure," said His Eminence, "that in offering you my felicitations I am expressing not only the sentiments of my own heart, but those also of all my venerable colleagues of the American episcopate, who are so numerous represented on this joyous occasion.

"They have come from the North and South, from the East and West, and many of them from a considerable distance and with great inconvenience to themselves, as this is the season of the year when they are usually engaged in administering confirmation and in making the visitation of their dioceses. I am certain also that the good wishes of the prelates are shared by the clergy throughout the United States. Less than five years ago you came among us an entire stranger. You will leave us bound to all by the hallowed ties of friendship, without a single enemy to sound a discordant note in the universal jubilee of praise and commendation.

"You have fulfilled your onerous duties most effectually without noise or ostentation. In discharging your mission as Apostolic Delegate your Eminence has been actuated by a high sense of justice, but a justice tempered by charity. The spirit of your administration has been fittingly characterized in the words of the Royal Prophet: 'Mercy and

Truth have met each other. Justice and Peace have kissed.' You have followed the injunction of the Apostle of the Gentiles, which is also the sentiment of your own illustrious Founder: 'Omnia vostra in caritate fiant. Let all your works be done in charity.' By your justice you have settled disputes. By your charity you have healed the wounds which are sometimes inflicted by litigation. .

"There is but one sad note in the joyous festivity of to-day, and that is found in the reflection that your Eminence is destined to leave us. But we indulge the hope that you will abide with us for some time yet. And we are cheered and comforted by the consideration that when you take up your residence in Rome the Holy Father will have in you a wise and prudent counselor who is conversant with the religious, moral and social condition of the United States. Your Eminence will be able to inform his Holiness that in no country in the Christian world can be found a hierarchy or clergy or people more loyal and devoted to the sovereign Pontiff, more tenacious of 'the faith once delivered to the saints,' more zealous in extending the kingdom of Christ, than the bishops and priests and laity of the United States."

Cardinal Martinelli's reply was characteristic of the man—a model of simplicity and benevolence. It was delivered in Latin, and although the new Cardinal's voice seemed weak, due in part to the fact that he was not permitted to partake of any nourishment during the morning, his clear and sweet Italian accent carried the words to all parts of the church. A translation of the address is as follows:

"Most Eminent and Most Rev. Sir: Having been by the kindness of the Supreme Pontiff made a member of the Sublime College of Cardinals of the Holy Roman Church, nothing could have pleased me more than to receive from your Eminence, surrounded by this crown of bishops and illustrious personages, the insignia of this honor and high dignity. It rejoices me to receive these signs of Pontifical favor in this metropolitan see in which the example of your apostolic zeal and pastoral care has been so bright and

has done so much for the promotion of Catholic interests as well as for the furtherance of all things which aid in the progress of humanity and the glory of the nation. But you will permit me to add another reason for my happiness, and I find it in your continuous and untiring kindness toward me from the moment in which, by the command of the Supreme Pontiff I was placed at the head of the Apostolic Delegation.

These and other considerations awaken in me a spirit of gratitude toward your Eminence. I beg you then to accept the thanks which I cordially offer you, and not only to you, but to all the illustrious prelates and others who have come to honor this occasion by their presence do I offer the expressions of my sincere gratitude. Meanwhile, most eminent sir, I pray the great and good God long to preserve and bless you."

The Mass.

This brought to an end the ceremony of the imposition of the biretta, and Cardinal Martinelli at once began to robe himself for the Pontifical Mass, which he afterward celebrated. The assistants at the mass were as follows:

Archpriest to Cardinal Martinelli—Very Rev. John J. Fedigan, O. S. A., provincial of the Augustinian Order in the United States.

Deacons of Honor to Cardinal Martinelli—Mgr. F. Z. Rooker, secretary of the Apostolic Delegation; Rev. Father Boniface, O. F. M., of the Franciscan Monastery, near Washington.

Deacon—Rev. W. S. Caughey, pastor of St. Stephen's Church, Washington.

Subdeacon—Rev. Hector Papi, S. J., professor of canon law, Woodstock College.

The Masters of Ceremonies were—Rev. William A. Fletcher, rector of the Cathedral; Rev. Louis O'Donovan, of the Cathedral, and Messrs. George J. Harrington and Thomas Walsh, of St. Mary's Seminary.

Cardinal Gibbons was attended by Very Rev. Dr. A. L. Magnien, president of St. Mary's Seminary; Rev. John D. Whitney, S. J., president of Georgetown University, and Rev. Thomas S. Lee, rector of St. Matthew's Church, Washington, D. C. Mr. Dennis J. Dunne, of St. Mary's Seminary, was master of ceremonies to Cardinal Gibbons.

The archbishops present were Most Revs. John J. Williams, Boston; William H. Elder, Cincinnati; J. J. Kain, St. Louis; John Ireland, St. Paul, Minn.; Michael A. Corrigan, New York, and Patrick John Ryan, of Philadelphia, who preached. There were about thirty-five bishops present.

At 2:15 o'clock a dinner was given in honor of the new Cardinal at St. Mary's Seminary by the Sulpician Fathers, who conduct that institution. All of the prelates, including both Cardinals Gibbons and Martinelli, were present, and nearly all of the visiting clergy. The dinner was quite informal, and no speeches were made. An acrostic Latin ode, written by Rev. George Meyer, of Bayonne, N. J., in honor of Cardinal Martinelli and entitled "Eve Cardinalis Martinelli, Ave!" was read.

The Sermon.

On the occasion His Grace Archbishop Ryan delivered one of his great orations. The following is the full text of the discourse:

Have they made thee ruler? be not lifted up; be amongst them as one of them. Have care of them and so sit down, and when thou hast acquitted thyself of all thy charge, take thy place: that thou mayest rejoice for them and receive a crown as an ornament of grace.—Ecclesiasticus xxxii, 1-3.

Your Eminences, Venerable Fathers of the Episcopate and the Clergy, Dear Brethren of the Laity: We are here to-day to show by our presence how we esteem the virtues and services of the late Delegate of our Holy Father the Pope, his apostolic humility and thorough purity of intention,

joined with sound judgment and just appreciation of our national environments and whose mission therefore has proved so eminently successful. His was the diplomacy of perfect honesty, which, by inspiring confidence, attains far higher ends than political astuteness can. He came amongst us, not as a foreign ambassador to an alien people, but as a representative of the Father of the Faithful, whose paternal rule is co-extensive with the Catholic world and whose envoys should feel at home in every land.

In the Delegate we beheld Leo, as in Leo Peter, and in Peter Christ, and in Christ God. Though officially so exalted, he was not personally lifted up by pride of position, but was ever found as one of those whom he ruled, according to the mandate and the example of his Divine Master. And because of this humility and fidelity, he today receives the crown, the scarlet biretta of the Cardinalate, as an ornament of grace. This crown brings with it a triple honor and imposes a triple responsibility.

First, he who wears it becomes one of the electors to vote for the man who is to hold the highest position on this earth—the Sovereign Pontiff. Second, he becomes one of those who may be himself elected to this exalted office; and, third, he becomes a trusted counsellor and co-laborer of the reigning Pope in the administration of the Universal Church. To this third honor, with some of its duties and responsibilities, I desire to direct your attention on this interesting occasion.

The Cardinalate derives its great dignity from its intimate relations with the Sovereign Pontiff. As the king or president is the first man in the realm, and his official chief advisers come next to him in dignity and power, so these exalted officials come next to the Pontiff. Ruling a kingdom far above all earthly principalities, a kingdom whose dominion extends over intellects and hearts, into the sanctuaries of which earthly monarchs may not enter, the Vicar of Jesus Christ calls around him, as aids in his ad-

ministration, the wisest and best of his subjects and ennobles them by this selection.

Any man who has studied the genesis of Christianity must be convinced that it was intended by the Founder to be an organized permanent institution, the prophesied Kingdom of the Messiah in this world. As such, Christ and His Apostles ever spoke of it. These Apostles were sent not merely to baptize and to preach, but to govern an institution which Christ called His Church and which meant simply Christianity organized. He spoke of it and its qualities under various parables, declared that those who did not hear it should be regarded as the heathen and the publican. He spent forty days after His resurrection instructing his Apostles concerning this Kingdom of God on earth. At first there seemed little necessity for an organized governing power to rule a few fervent converts in Jerusalem. But as time advanced, the seven deacons were appointed, and in proportion to numbers and exigencies of time and place new powers were developed in the young organism, legislative, judicial and executive, which have been the admiration of the statesmen of every country on earth.

We sometimes hear non-Catholics objecting that in the early ages they find little evidence of the great Papal power of the middle ages and of today. But we must distinguish between power and the exercise of power. The power was always there, but from various circumstances it was not always publicly exercised. But whenever an occasion arose, we find it wielded promptly and finally and without apology. It was ever the center of unity and preserver of the deposit of faith. The prayer of our Divine Lord was ever heard: "Simon, Simon, behold Satan hath sought you that he might sift you as wheat, but I have prayed for thee, that thy faith fail not, but thou being once converted, confirm thy brethren." Vigilance as to the integrity and purity of faith become the Pontiff's first duty. His faith was to condemn that of his brethren and preserve them from

being sifted as wheat, becoming the sport of the demon's temptations. Observe how in this important text our Lord first uses the plural number "that he might sift you," that is all of you, as wheat, "but I have prayed for thee, Peter, and thy faith fail not and thou being converted, confirm thy brethren."

It is true the Bishops of the world were also appointed "judges of faith" and "were placed by the Holy Ghost to rule the Church of God which He had purchased with His own blood," according to the strong expression of St. Paul, and that they met at times with the Pontiff at their head in general councils to define doctrines and condemn errors. But in the long intervals between such assemblies, and when the Pope could not consult the Bishops, it was all-important that there should be the immediate present voice of the Supreme Head, to decide doctrinal and other controversies. Such decisions were not to come by miraculous inspiration, but presupposed knowledge and careful examination. But as one man could not possibly attain such knowledge and make such examination, the Pontiff surrounded himself by learned ecclesiastics whose council he sought. These ecclesiastics in our day are known as the Cardinals of the Roman Church. They are divided into congregations. Matters pertaining to faith and essential discipline belong chiefly to the congregations called the "Index." It is the duty of the Pontiff and these ecclesiastics to be vigilant not only as regards positive doctrines and discipline, but also to observe tendencies towards errors in faith and morals. These tendencies are sometimes more dangerous than expressed false principles. The false doctrine can be condemned at once, and the heresy and the heretic withered by the Church's stigma; but the false tendency, almost invisible, insidious, harmonizing with the age and with the spirit of the country in which we live and which we love, becomes more perilous. Not, indeed, that we should be antagonistic to our age and country. God forbid. We should try to be in harmony with both. We

should love them, but we must love God and truth still more. What, for instance, is more in harmony with our age than the exclusion of religious teaching from popular education, and yet what has proved more appalling in its effects, as we see in the youthful immorality of France, and which we begin to realize in the youth of our own country? Can we love this feature in the spirit of our age and country? And when we see this system extending to poor Indian children, who have no opportunity of learning Christianity at home or in Sunday Schools, and the government claiming the right to do this in opposition to their parents' wishes, are we not cowards if we look on and protest not? Such abuse of power seeks its justification in false principles of governmental paternalism. No doubt the State has its rights in the matter of the education of its own subjects, but not to the exclusion of the rights of God and of parents. Even amongst those who are otherwise quite orthodox, there are, on this subject false or doubtful principles, which are dangerous though not actually condemned by the church.

Between the domain of Articles of Faith and the wide region of perfectly free opinion there is another region of undefined doctrines and doubtful tendencies, in which we need a guide. No man doubts at noon that it is daylight, nor at midnight that it is dark. Yet between day and night, in the advancing twilight, it is often hard to say, now it is day or now it is night. In this confusion of light and darkness, truth and falsehood, God has given to us a guide who has led doubting souls in the past to light and truth, who has the accumulated experiences of nineteen centuries to inform him, who knows the past, who lives in the present and pierces the night of the future. No one has more lucidly and eloquently described this power than the late Cardinal Newman, in these words:

"St. Peter has spoken, and has a claim on us to trust him. He is no recluse, no solitary student, no dreamer about the past, no doter upon the dead and gone, no projector of the

visionary. He for eighteen hundred years has lived in the world; he has seen all fortunes, he has encountered all adversaries, he has shaped himself for all emergencies. If there ever was a power on earth, who had an eye for the times, who has confined himself to the practicable, and has been happy in his anticipations, whose words have been facts, and whose commands prophesies, such is he in the history of ages, who sits from generation to generation in the Chair of the Apostles, as the Vicar of Christ and the Doctor of His Church.

"These are not the words of rhetoric, but of history. All who take part with the Apostle are on the winning side. He has long since given warrants for the confidence which he claims. From the first he has looked through the wide world, of which he has the burden; and according to the need of the day and the inspirations of his Lord, he has set himself now to one thing, now to another; but to all in season, and to nothing in vain."

In this supremely important work the Pontiff is aided by a body of the most learned and observant men in the world, and even abstracting from Divine assistance it is more probable that he and they should be right than each of our individual judgments.

It is also necessary that the Pope, as supreme ruler, should be solicitous in regard to the relations between his kingdom—the Church—and the rulers of the nations, in which his spiritual subjects abide. Even where there is no union of Church and State there cannot be a complete divorce of State from religion, not only because religion is essential to the well-being of the State, being essential to morality itself; but because there are great indirect temporal interests in which both Church and State are concerned. Hence most governments of Europe, Protestant as well as Catholic, have representatives at the Court of the Pope, and His Holiness in turn is represented by Nuncios or Delegates at their courts.

Prussia and Russia, having broken off such relations with

the Roman Pontiff, found it necessary afterwards to resume them. Other governments, like that of England, though not having official representatives in Rome, have sent agents from time to time to treat of questions relating to their Catholic subjects. The Pope, therefore, must know well the outside world and its governments, in order to protect the interests of his own children. In this department he requires the efficient aid of Congregations of Cardinals, and this aid he enjoys in the Congregations for "Immunities" and "Extraordinary Affairs of the Church."

In these relations with the governments of the world, the Pontiff should be entirely free from the control of any one of them. This spiritual independence can only be secured by some amount of temporal power to preserve the Pope from such control. For over a thousand years he possessed this independence and must ever seek to regain it. Some one may ask, is he not spiritually free now? Yes, by mere permission of the King of Italy, who has power with his army to seize on the Vatican and his sacred person. No one has been able to devise any means to secure spiritual independence other than by the possession of some temporal power. Guarantees of freedom, such as Victor Emmanuel offered would avail little, for who can guarantee the guarantor?

"You are sovereign of Rome," said Napoleon to Pius VII., "but I am its Emperor: all my enemies should be your enemies." That is, the Pope should regard as his enemies those of his own children opposed to the Emperor! Hence the spiritual independence of the Pope requires such temporal power. It is surely not the tiara of a petty Italian principality which the Pope seeks for its own sake. He is today greater than any living king in his spiritual kingship, of which the world cannot rob him. He reigns by virtue of it, whether enthroned in the Vatican or, like his great predecessor, "dwelling by the seashore with one Simon, a tanner." But it is not of the power, but of the exercise of it we speak. It would be better, even humanly

speaking, for the royal houses of Italy and Europe, that such power were secured to the Pontiff. A shrewd public man once said: "Though I am not a Catholic, I am a Papist," and gave as his reason for being in favor of the restoration of the temporal power, that the Pope was too great to be the subject of any one government, which might use his immense influence against its foes. Lord Brougham thus expresses his strong convictions on this subject, and Leo XIII. has said nothing more emphatic than this great Protestant law lord:

"I do not believe it possible that the Pope could exercise beneficially his spiritual functions if he had no temporal power. For what would be the consequence? He would be stripped of all his authority. * * * Stripped of that secular dominion, he would then become the slave now of one power and then of another—one day the slave of Spain, another of Austria, another of France. His temporal power is a European question, not a local or a religious one, and the Pope's authority should be maintained for the sake of the peace and interests of Europe."

See at present the anomalous position of royal power in Rome. The King is clearly out of his place there. The Quirinal is darkened by the shadows that fall on it from St. Peter's and the Vatican. This is not as it should be. Royal power comes from God as well as Pontifical power, for all power comes from Him. The Prince is called in Scripture the "Minister of God," and should be also free and not overshadowed in his ministrations in his own sphere.

As all power is from God, it is sacred, and it is the duty of the Church to see that it be respected in Kings as well as in Popes. The governments of the world will yet find out that their best friend is the Catholic Church, whose conservative doctrines can alone sustain legitimate authority. If there be an antagonism in Rome it is not of her seeking, and she deeply regrets it.

In addition to the regulation of the relations of the

Church with the world there is the all-important work of preserving intact her own internal organization. It is the province of the Holy Father to regulate the relations of Bishops with the regular orders of religious and to regulate, when necessary, these orders themselves. In this work he is ably assisted by the Congregation called of "Bishops and Regulars" and of "Regular Discipline."

The religious orders, to one of the oldest of which Cardinal Martinelli belongs, have always been most dear to the heart of the Church. She legislates wisely for their internal governments and their relations with Bishops and the secular clergy, and defends them when attacked by the enemies of religion. The present attitude of Leo XIII. in their defense in France, is the historic attitude of the Roman Pontiff. To many non-Catholics it must appear a puzzle and a scandal, that educated Catholics should exhibit so deadly a hostility to them, as to legislate their destructions. But such non-Catholics should bear in mind that this hostility is not so much against the religious orders, as it is against religion itself. They hate the orders, with the hatred that Christ prophesied the world would hate His followers. Some of these enemies profess comparative friendship for the secular clergy, but we, Bishops and Priests resent the insult of such a friendship, and shall stand shoulder to shoulder with the brave army of the Cross, who fight the battles of Jesus Christ. These soldiers are dear to us, because He is dear to us, and they to Him, and with them we stand or fall! This comparative friendship is hypocrisy, and we well know that when they should have destroyed the orders they would at once fall on us, as their fathers did on the secular clergy in the French revolution. We should also bear in mind that most of the present persecutors of the Church are men who did not receive Catholic training and are members of secret orders condemned by the Church.

But some one may further ask, what of those who did receive Catholic education and training? How account for

their utter ingratitude to their religious mother and their present blind obstinacy of unbelief, if there be nothing in the Church herself or in her training, to account for such hostility? I reply by asking, what was there in the teaching and actions of our Lord that provoked such ingratitude, ending in crucifixion itself, on the part of the people on whom He conferred so many blessings and never did them injury? He seldom complained. But on one occasion, when His sensitive, grateful heart was deeply wounded because the Jews took up stones to cast at Him, He turned upon these ingrates and indignantly said to them: "Many good works I have showed you from my Father, for which of those works do you stone me?" As if He would say: "I made your blind to see and your lame to walk and your deaf to hear; I cleansed your lepers and raised your dead; for which of those do you stone me?" So may the religious orders of France expostulate with those on whom they have bestowed nothing but good; whom they baptized and taught and civilized, whose sick they cured, whose broken-hearted they consoled, whose dead they buried. For which of these things, O France! do you stone us? As to the blind obstinacy and infidelity of these persecutors, we find a parallel also in the same Jewish people, and amongst those especially who ought to be the most enlightened, illustrating how demoralizing and utterly blinding religious prejudice may become. These people had every reason that could convince the intellect to receive our Divine Lord, but they not only rejected and disbelieved Him, but as He hung upon the gibbet expressed their infidelity in most insulting gibes and challenges. "Vah, thou that destroyest the temple of God and in three days buildest it up again, save thyself, coming down from the cross." "Let Christ, the King of Israel, come down from the cross that we may see and believe." Think you, brethren, these men would have believed had Christ come down from the cross at that supreme moment? No! Though some of the Roman soldiers might have done so, the persecutors of our Lord

would have crucified Him again, so deep and intense was their hatred! These men knew that Lazarus had been four days dead and was putrid in the tomb, and yet they saw him come forth at the commanding order of Christ. Were they converted? No; the Evangelist tells us that on the contrary they sought to kill Lazarus because he was constant proof before the world of the power of Jesus Christ! "But the chief priests," says John, "thought to kill Lazarus also, because many of the Jews by reason of him went away and believed in Jesus." The Catholic Church is not above her Spouse, and one of the proofs that she is the Spouse is her prophesied persecution by bad unbelieving men.

Even in the pure apostolic first ages of the Church such men were found, and the Apostle Jude thus describes them: "Clouds without water which are carried about by winds; trees of the autumn unfruitful, twice dead, plucked up by the roots; raging waves of the sea foaming out their own confusion; wandering stars to whom the storm of darkness is reserved forever." Of such men God, through the Prophet Isaias, says: "I will make the pride of infidels to cease."

But, brethren, it is not sufficient for the Sovereign Pontiff and his cabinet of Cardinals to see to the purity of faith and morals and the relations of the Church to earthly powers; they have to see also that the outside world is not neglected as far as they can minister to it. The gospel must be preached to every creature, and the administration of Church affairs in nations not professedly Catholic must be provided for. For these objects the Congregation of Cardinals, known as that of the Propaganda Fide, has been established. At its head stands one of the most interesting figures in Rome after the Pontiff himself, the brave old soldier and confessor of the cross, Cardinal Ledochowski. Adjoining its offices is that remarkable institution known popularly as the College of Propaganda, in which students of every nation under heaven are congregated to study for

the priesthood and go forth to their people, thoroughly equipped for the Divine ministry. In no place on earth is more visible that marvelous combination of Catholicity and Unity, which is the most striking and convincing characteristic of the Catholic Church. As the Church in the United States is under the jurisdiction of the Cardinals of the Congregation of Propaganda, it is all-important that we should be well represented there. It is true that our well beloved and tactful American Cardinal belongs to it, but we need also local representatives there, who know our people and their wants. The former Apostolic Delegate, the learned Cardinal Satolli, is a member, and I trust it is not presumptuous to hope that his successor may occupy a similar position.

Several other congregations of Cardinals for specific purposes are organized in Rome. I have had time to glance at a few only. There is, however, a recently established Commission of Cardinals, with the Pope at its head, which I cannot pass by without directing your attention to it. It is the creation of the present Pope, and its object is the reunion of dissenting churches. We know how near to the heart of the Pontiff has been this object. Looking toward the East and the West he beheld the scattered children that should be in his fold. For the great Greek and smaller schismatical churches of the East, professing almost the same articles of faith and receiving the same sacraments and under similar government, it seems so easy to return, if only the baneful influence of secularism did not stand in the way. Then there are the sectarian churches that sprung up in the West, at the Reformation, without any unitive principle and daily dividing more and more into sections, and in too many cases passing into partial or total infidelity. All these elements the Pontiff sees should be brought together, and that he must do his part to effect it, even though human perversity should oppose this most desirable reunion.

How can this great object be attained? First of all by

finding some one point on which there is substantial unanimity. But where can such a point be found? Where may we all meet to make some commencement for harmonizing all these discordant elements? That point, I believe to be the foot of the Cross of Jesus Christ. Reverence and love for Him are found in the hearts of many of those who profess Christianity under any form, and even now we find the Reformed Jews joining in the universal chorus in His honor. O how many hearts there are outside the body of the Catholic Church who love our Lord with great tenderness! Such "are not far from the Kingdom of Heaven," and may be made to love, when they know her, the Spouse of their Lord. "And I when I will be lifted up will draw all things to Myself." Christ crucified still remains "the power of God and the wisdom of God." The Encyclical of the Pope on occasions of the opening of the Holy Year and his more recent one on "Jesus Christ Our Redeemer" are most opportune utterances, admirably calculated to enkindle the fire of charity in our own hearts and to proclaim to the children of the world without the Church that though they refuse now to enter its portals, there is erected in front of the temple a great cross, under the shadow of which we may all meet and adjust our differences in order to final union.

Behold, brethren, some of the high purposes for which the Roman Pontiff calls around him the splendid college of his Cardinals.

How truly divine an institution is the Church of God. "Glorious things are said of thee, O City of God!" How little are we all, Cardinals, Bishops and Priests, in thy presence! We meet under the shadow of thy wings. We are but as shrubs beneath thy branches, O Cedar of Libanus! We pass away, but thou remainest, and thy years fail not. Thou art exceeding beautiful, because of the Lord's beauty which He has put upon thee according to promise, and whatever we have we derive from thee. Protector and guide of the nations! save the world from its



Copyright, F. Gutekunst, Philadelphia, Pa.

HIS EXCELLENCY,
MOST REVEREND SEBASTIAN MARTINELLI, D.D.
Archbishop of Ephesus ; Apostolic Delegate to the United States.

own passions; strengthen our faith and love in Jesus Christ, thy Spouse.

Receive to-day into the sanctuary of Thy inner councils, this son of Augustine. Bless him with thy choicest benediction, and may he never forget in the glorious assembly of thy spiritual rulers and in presence of thy Supreme Head on earth, the far-off devoted young nation which he has learned to love.

Of Cardinal Martinelli.

Perhaps the quality which has most distinguished the life of Cardinal Martinelli is his great humility. That is the true note of the religious life, and in his case it has been the mainspring of his career. And in spite of this, may, nay, rather on account of it, his merits became known to those with whom he lived and worked.

In the Irish Augustinian College of Santa Maria, in Trastevere, Rome, now destroyed to make place for the Tiber embankment, he was master of theology. The students to whom his lessons were directed had a great respect and affection for him, and that in itself is a testimony to his worth. It was while fulfilling the duties of this position that he was nominated by the votes of the chapter of his order to the very highest office in their gift—that of prior general for twelve years. And he was but one year in this high office when he was chosen by the Pontiff himself for the position of Apostolic Delegate to the United States.

Cardinal Martinelli is the second member of his family who has reached the high distinction of the cardinalate. His brother—Tomasso Maria Martinelli—was created Cardinal in 1873, and died in Rome 15 years afterward. This prelate was born in the family residence at St. Anna, just outside the gates of Lucca, in 1827. There is a difference of over twenty-one years in the ages of the two brothers, the new Cardinal having been born in the same residence at St. Anna, August 20, 1848.

In the little group of houses that constitute the suburb

of Borgo, St. Anna, beyond the gate of St. Donato at Lucca, one of the prettiest and most tasteful looking buildings is the home of the Martinellis. It is on the right of the road which goes through the rich flat plain that surrounds Lucca. Here at one corner is the neatly built Church of St. Anna, from which, in all probability, the Borgo takes its name, and here the Martinellis worshipped long ago, for the name is common both in the city and at St. Anna. Here it is that a committee has been formed to celebrate in a worthy manner the honor done the Borgo of St. Anna by the fact that another of its children is raised to the dignity of the Sacred College.

Following is a list of previous American Cardinals, including all those who have been especially identified with the Church in North America:

John Louis Lefebvre de Cheverus, Bishop of Boston from 1810 to 1823 and later Archbishop of Bordeaux, France; elevated to Cardinalate in 1832; died in 1836.

John McCloskey, Archbishop of New York; elevated in 1873; died in 1885.

James Gibbons, Archbishop of Baltimore; elevated in 1886.

Elzear Alexandre Taschereau, Archbishop of Quebec, elevated in 1886; died in 1899.

Camillus Mazella, formerly professor at Woodstock College, Baltimore county, Maryland, and a citizen of this state; elevated in 1886; died in 1900.

Ignatius Persico, Bishop of Savannah from 1870 to 1873; elevated in 1893; died in 1895.

Francisco Satolli, former Papal Delegate to the United States; elevated in 1895.

GOLDEN JUBILEE OF ST. PAUL DIOCESE.

The religious ceremonies attending the celebration of the fiftieth anniversary of the arrival of Minnesota's first Catholic bishop took place July 2, 1901, at St. Paul seminary, at

the end of Grand avenue, St. Paul. Pontifical high mass was celebrated on the grounds of the seminary at 10:30 o'clock by Bishop McGolrick of Duluth. Archbishop Ireland delivered a commemorative sermon and a Te Deum was chanted. When the clergy had dined at the seminary two gifts were made to the archbishop. On behalf of the college of St. Thomas he received a purse of \$80,000, contributed by the clergy of his province. He was also the recipient of memorial volumes containing an illustrated history of the province. At 4 o'clock the corner stone of the new seminary chapel was laid by Bishop Trobec of St. Cloud. The sermon on that occasion was preached by Bishop O'Gorman, of Sioux Falls, S. D.

The weather was warm but fair. Upward of three thousand people, including many women and children, witnessed the uncommon spectacle of ecclesiastics in brilliant robes performing elaborate ceremonies in the open air.

The pontifical high mass was celebrated at a temporary altar upon an oblong platform erected near the river and west of the seminary's administration building. The background of the altar, which occupied the west end of the platform, was draped in white, the sides in yellow—the papal colors. Upon the altar tall candles stood beside palms. At the left of one facing the altar were several rows of seats ranged east and west. These were for the priests in black robes and white lace surplices. Opposite the lower clergy appeared, on the spectators' right, two rows of chairs—the first for bishops, the second for monsignors. Beneath the altar and facing the onlooker was a chair for the archbishop. All these governing churchmen were royally robed in purple. Seminarians, uplifting yellow banners and white banners bearing yellow crosses, clustered about the outer edges of the clergy.

Around the platform chairs for the congregation were placed upon the lawn. Above people, priests and altar rose the Gothic arches of tall trees, through whose thick foliage—natural stained glass windows—descended varying hues

of sunshine. Perhaps, indeed, the Christian Goths found prophetic spires in tree tops and holy naves in forest glades.

So far one saw the unchanging Church in its unchanging tabernacle. But time and place was specialized in the symbols suspended from tree to tree above the heads of the clergy. Here drooped a festoon of white and yellow pennants. At the left a yellow pennant bore in white the figures "51," to wit, the year—1851—of Bishop Cretin's arrival in St. Paul. At the right a second yellow pennant displayed the white letters "'01" for 1901. Between the pennants hung a large wreath of oak leaves, in the center of which the golden letters "B. C."—Bishop Cretin—were combined as a monogram. Projecting diagonally from the upper arcs of the wreath were two small American flags, which identified patriotism among the Christian virtues. During all the time, in fact, that Tuesday's services were progressing, the Stars and Stripes floated from the flagstaff before the seminary.

Before and to the right of the sanctuary a choir of half hundred voices from various local churches sang Gounod's "Third Mass." The Latin song, rising untrammelled to the sky, sounded in historical echo the voices of primitive Christians at the beginning of the oldest religious dynasty the world has known.

The celebrant of the mass was Bishop McGolrick of Duluth. The assistant priest was Vicar General Stariha, the deacons of honor, Fathers Plut and Kennedy, the deacon of the mass, Father Sandmeyer, the subdeacon of the mass Father McDavitt, the master of ceremonies, Father George Schaeffer. John F. Gehan directed the choir.

The eminent prelates present were Archbishop Ireland, Archbishop Christie of Vancouver, Bishop Eis of Marquette, Bishop Scannell of Omaha, Bishop Glennon, Bishop Shanley of Fargo, Bishop O'Gorman of Sioux Falls, Bishop McGolrick of Duluth and Bishop Trobec of St. Cloud, Mgr. Ravoux of St. Paul, who personally received Bishop Cretin on July 2, 1851; Mgr. Buh of Duluth, Mgr. Oster of St. Paul, Abbot



St. Augustine's, Austin, Minnesota.

Engel of St. John's, Minn. The priests in attendance comprised all those in St. Paul and Minneapolis and many from other parts of the province. At least 400 priests were unable to find accommodation upon the platform.

Archbishop Ireland delivered the sermon.

"The coming of Joseph Cretin to St. Paul," he said, "with commission from the church's supreme visible chieftain, was to this northwestern territory as was the coming of the Twelve to Asia Minor or Egypt, to Greece or to Italy, as was the coming of Patrick to Ireland; of Augustine to England, of Boniface to Germany, of Anscarius to the countries bordering on the Baltic seas.

"Now in this jubilee year 1901, fifty years from the day when Bishop Cretin for the first time blessed his little flock in his cabin-cathedral, there are, in what is barely more than the region then covered by the diocese of St. Paul, a Catholic population of 400,000, and in fullest proportion, churches and convents, colleges, asylums and hospitals, commissioned and equipped to spread through city, town and hamlet, over the whole land, the strength and sweetness of Christian truth and of Christian charity. Spirit of sainted Cretin be among us, we pray thee, this morning, viewing with us the vast spiritual demesne, once an empty waste, now blossoming bounteously beneath the wide-spreading, soul-protecting branches of the mighty tree, the mustard seed of which thine own apostolic hands did plant in Minnesota's soil!

"Nor shall I, on this solemn occasion, omit a tribute of justice to our non-Catholic fellow citizens. They have aided us in building up the Church in the Northwest. No obstacle whatever did they put in our way."

The sermon of the archbishop, under the title of "Fifty Years of Catholicity in the Northwest," is published in pamphlet form.

At one o'clock the clergy dined at St. Paul's seminary and the adjacent college of St. Thomas. It was in the dining room of the seminary that took place, immediately after

the dinner, a noteworthy event of the jubilee. Rev. John N. Stariha, the vicar general, presented to Archbishop Ireland, on behalf of the priests of the province, the sum of \$80,000, to be used for the benefit of St. Thomas' college. The money will relieve the college debt and will grant it an endowment fund.

Rev. Patrick O'Neil of St. Michael's parish, West St. Paul, also gave to the archbishop, as a souvenir from his clergy, three memorial volumes illustrating the history of the provincial institutions. The volumes were not actually tendered. Indeed, as the archbishop was told, they have not yet been completed. But they will contain photographs of the churches, schools and parochial residences in all the 660 parishes of the province. The dimensions of the three great books will be 30x26 inches. The volumes will be ornately bound. To both of these presentations Archbishop Ireland responded with exceptional grace and feeling.

About 4 o'clock the clergy and people again assembled about the open air altar and listened to Bishop O'Gorman of Sioux Falls. The subject of his sermon was the growth of the Northwestern Church, but more especially the importance of St. Paul's seminary, and the significance of the new chapel whose corner stone was about to be laid. This addition to the seminary will be called St. Mary's chapel. It will be a brick and stone structure measuring 100x145 feet and costing \$55,000.

When the sermon had ended the clergy marched in procession to the adjoining site of the chapel. Before a cross marking the future facade of the building and before a corner stone at the other end of the site, the procession paused to perform the major portion of the consecrating ceremonies. Bishop Trobec of St. Cloud, who wore white and gold vestments, a tall mitre glistening with gilt, and bore a golden pontifical staff, led the Latin service, the rest of the clergy responding. The usual circuits of the intended walls were made and the enclosure blessed. No records were placed within the corner stone. Upon the stone is

carved a cross and the Latin inscription: "1851-1901. In Memory of the Diocesan Jubilee."

Wednesday morning at 10 o'clock a solemn requiem mass for the repose of the souls of deceased bishops, priests and laymen of the province of St. Paul was celebrated at the Cathedral by Bishop Shanley of Fargo. Archbishop Ireland delivered the sermon. The sacred edifice was filled to overflowing.

A parade of Catholic societies took place in the evening. The procession started at 7:30 o'clock, going west on 5th street to Exchange, north to Ninth street, east to Franklin street, south to Sixth street, east to Cedar, south to Fourth, east to Sibley, north to Sixth, west to Minnesota, north to Eighth, and west on Eighth street to the Auditorium in the following order:

First Division, Cathedral Parish.—James Donnelly, marshal. Seibert's band. Societies: Knights of Columbus, St. Vincent de Paul, Crusaders, Father Mathew Total Abstinence, Boys' cadets.

Second Division, Assumption Parish.—Michael Weiskopf, marshal. Postoffice band. Societies: St. Peter's Benevolent, St. Clemens, St. Aloysius, Foresters' Court No. 101, St. Vincent de Paul Society of St. Mary's Parish, Foresters' Court No. 89.

Third Division, St. Louis', St. Patrick's and St. Joseph's Parishes.—Frank Robert, marshal. Danz band. Societies: Union Francaise, La Salle Camp No. 7, Woodmen of the World, Foresters' Court No. 806, St. Joseph Parish St. Vincent de Paul society and cadets, cadets and Holy Name Society of St. Patrick's Parish.

Fourth Division, St. Stanislaus' Parish.—Frank Machovec, marshal. Band. Societies: Knights of St. George, St. Aloysius, St. Wenceslaus, St. Paul, St. Procopius, St. John, St. Joseph.

Fifth Division, St. Adelbert's Parish, Sacred Heart Parish, St. Johns and St. Andrew's.—Joseph Matz, marshal. Polish band. Societies: St. Adelbert, St. Joseph, Sacred

Heart, St. Leo's Benevolent, Forester Court No. 963, Young Men's, St. Vincent de Paul, Forester Court No. 817, cadets.

Sixth Division, St. Francis de Sales and St. James Parishes.—J. Q. Juenemann, marshal. Band. Societies: St. Francis de Sales, Young Men's Casino, Forester Court No. 541, St. Vincent de Paul.

Seventh Division, St. Michael's and St. Matthew's Parishes.—Frank Youngbauer, marshal. Band. Societies: St. Matthew's, Young Men's, Forester Court No. 367, St. Vincent de Paul, St. Luke's, Forester Court No. 850, St. Mark's.

Eighth Division, St. Agnes' Parish.—A. J. Reis, marshal. Band. Societies: St. Antonius' Benevolent, Young Men's, Gessellen verein, Forester Court No. 459, St. Peter Claver.

Ninth Division, St. Vincent's, St. Augustine's, St. Bernard's and St. Casimir's Parishes.—Nicholas Classen, marshal. Band. Societies: St. Bernard's Benevolent, St. Michael's, Young Men's, Forester Court No. 550, St. Augustine's, Forester Court No. 947, St. Casimir.

Tenth Division.—P. M. Moroney, marshal, included divisions first to fifth, inclusive, of the Ancient Order of Hibernians.

Eleventh Division.—M. Mullane, marshal, included divisions sixth to tenth, inclusive, of the Ancient Order of Hibernians.

After the parade memorial exercises were held at the Auditorium. T. D. O'Brien presided and addresses were delivered by Archbishop Ireland, Bishop Shanley, Governor Van Sant, Mayor Smith, Judge W. L. Kelly, Judge E. W. Bazille, W. P. Murray, A. L. Larpenteur, Wm. H. Donahue, of Minneapolis, and H. J. Nienstedt.

A chorus of 200 voices in charge of John F. Gehan sang "Praise Ye the Father," "The Heavens Are Telling" and "Star Spangled Banner."

Pope Leo honored the event in special fashion by sending a personal autograph letter to Archbishop Ireland, congratulating him and extending the papal blessing to all who



Rt. Rev. J. B. Cotter, D. D., Winona, Minn.

Rt. Rev. Jno. Shanley, D. D., Fargo, S. D.

Rt. Rev. Jas. McGolrick, D. D., Duluth, Minn.

took part in the celebration. The letter was written in Latin, but a translation of it was read by Bishop O'Gorman, and was as follows:

"To Our Venerable Brother John, Archbishop of St. Paul—Leo XIII., Pope, Venerable Brother. Health and the Apostolic Blessing: Fifty years having happily passed since to the city of St. Paul was given the honor of being made the see of a bishop, it is but right that its Catholic people should rejoice and prepare to give thanks to God with the greatest possible solemnity. As memory goes back over these past fifty years, there arise before us the pioneer days of that nascent church, small and humble, indeed; for the faithful then numbered but a few hundred, and to minister to them there were but three priests. But now the see of St. Paul, raised to metropolitan honors, has five suffragan dioceses, and all of them singularly flourishing, not only in numbers of clergy and faithful, but also in religious spirit and Catholic institutions. Moreover, being well aware that the present condition of your province, so full of consolation, is due in very great part to yourself and your service of thirty-nine years in the church of St. Paul, we give special credit to your energy, and what great things it shall accomplish in the future we confidently infer from the results of the past. Meanwhile, as an earnest of our affection and as an augury of divine favors, we impart most lovingly to yourself, the suffragans, the clergy and the faithful of the province of St. Paul the apostolic blessing.

"Given at Rome, at St. Peter's, this 18th day of June, in the year of our Lord 1901, in the twenty-fourth year of our pontificate.

Leo XIII."

A MEMORABLE CONSECRATION.

A function that was almost unique in its interest and stateliness was the consecration to the episcopate, on July 25, 1901, of Rt. Rev. P. J. Muldoon to be auxiliary to the Most Rev. Archbishop of Chicago. The ceremonies were

unusually elaborate and solemn and took place in Chicago's elegant Cathedral of the Holy Name. The consecrator was His Eminence Cardinal Martinelli and the occasion was further marked by a large attendance of prelates and prominent clergy from all parts of the United States. The laity was also heartily enthused and it is worthy of observation that non-Catholics were moved by the event to a sympathetic jubilation. All the secular papers of Chicago gave long reports of the proceedings, embellished by views and portraits, and this extract from the "Chicago Chronicle" will show with what respect and appreciation they were indited:

"The grandeur, power and variety of the Roman Catholic church services were all graphically portrayed in the consecration of Rev. Father Peter J. Muldoon to the high office of auxiliary to Most Rev. Patrick A. Feehan, archbishop of Chicago, by Cardinal Sebastian Martinelli at Holy Name cathedral yesterday morning. Milton, in "Paradise Lost," divides the hierarchy of heaven into "thrones, principdoms, virtues, denominations and powers." The graduated hierarchy of the church of Rome, represented in the sanctuary of the cathedral yesterday, was equally complete with cardinal, archbishop, bishops and priests. All of the significant colors of the Church were there, from the sacred papal colors of yellow and white and the triumphant red of the cardinal to the somber, penitential garb of the humble monk. The great religious bodies of the Church that mark the epochs of its past history were well represented. Disciplines of St. Benedict, founder of the western monks; Carthusians, founded by St. Bruno in the eleventh century; Franciscan friars, established by St. Francis of Assisium in the thirteenth century; Dominicans, founded by St. Dominic to combat the heretical Albigenses; Jesuits, founded by St. Ignatius in the fifteenth century; Redemptionists, founded by St. Alphonsus at the beginning of the eighteenth century; Brothers of the Christian Schools, founded by Abbe La Salle at the close of the seventeenth

century, and Fathers of the Holy Cross. The same hymns that were chanted in the churches in the catacombs were chanted yesterday. Without a change or shadow of alteration the pristine vigor of the early church was manifested at Bishop Muldoon's consecration. As Samuel of old anointed and consecrated King David, so Cardinal Martinelli anointed and consecrated Bishop Muldoon.

These further particulars of the consecration are from the report in "The New World," the Catholic organ of the Chicago province:

At 9:30 o'clock the procession entered the sanctuary. It consisted of over 400 priests in surplice and cassock, headed by the cross-bearer, Rev. J. J. Dennison, of St. Bernard's Church, followed by ten Bishops, two Archbishops and the Most Rev. Archbishop Feehan in their purple robes, the Bishop-elect in purple cassock and beretta, Cardinal Martinelli in his gorgeous red robes, and the assistant priests and deacons of honor in their vestments of cloth of gold.

After His Eminence Cardinal Martinelli was vested the consecration of the Bishop-elect commenced with the reading of the Papal Bull by the Very Rev. Andrew A. Morrissey, C. S. C., president of Notre Dame University. After answering the usual questions, Father Muldoon proceeded to the high altar, and pronounced aloud his allegiance to the Holy See. The choir then began the "Kyrie," and the ceremony of consecration was then proceeded with according to the ritual.

During the consecration and the celebration of the Solemn Pontifical High Mass by His Eminence Cardinal Martinelli the Most Rev. Archbishop occupied his throne to the left of the high altar, the throne on the right being used at intervals by Cardinal Martinelli. Assisting His Eminence in the ceremonies were:

Assistant consecrators—Rt. Rev. Henry Cosgrove, D. D., Bishop of Davenport; Rt. Rev. James Ryan, D. D., Bishop of Alton. Assistant priest—Very Rev. M. J. Fitzsimmons, V. G., Deacons of honor—Rev. D. J. Riordan, of St. Eliza-

• beth's; Rev. J. M. Scanlan of St. John's. Deacons of the Mass—Rev. F. S. Henneberry. Rev. E. A. Kelly of St. Cecilia's. First Master of Ceremonies—Rev. F. J. Barry, Chancellor of the Archdiocese. Assistant Masters of Ceremonies—Revs. J. J. Code and D. McDonald of the Cathedral. Chanters—Rev. J. F. Callaghan of St. Malachy's and Rev. J. P. Dore of West Chicago.

The Sermon.

The Rev. M. J. O'Connor, S. J., formerly president of St. Xavier's College, Cincinnati, preached the sermon. He spoke as follows:

There is a scene sketched for us in the 16th chapter of St. Mathew's Gospel to which the mind can scarcely fail to revert this morning, although the solemn pomp and stately majesty of to-day's function seem to possess little in common with the lowly picture suggested to us by the inspired writer's words.

The Master-Christ during many days had walked with His chosen followers, laboring to form them in the principles of the supernatural life, which it was His blessed wish to renew among men. In the long years of waiting for His coming the supernatural life breathed into man's nature by his Maker had grown colder and colder, and man had drifted farther and farther from its ways into the grossness of sensual materialism and pure naturalism. Patiently, with much gentleness, the Divine Teacher had toiled to lead His followers out of this grossness into His own ineffable light. And though the untutored minds of the Galilean fishermen were slow, indeed, in responding to his efforts; slow, indeed, to take up the rare wisdom of the lessons in which Christ sought to lift them out of the plane of mere nature into His own radiant life in and with and for God—still the seed sown by the Master did at length bear the fruit he desired. And journeying with them one day into the district of Caesarea Philippi. "Jesus saith to them: But whom do you say that I am?" He had asked: "Whom do men say that the Son of Man is?" and had been

answered by a rehearsal of the conflicting opinions of the world not yet won over to His kindly light. "Then Peter answering said: Thou art Christ, the Son of the living God." The day long looked forward to by the gentle Teacher had dawned. St. Peter, speaking for himself and his companions, through God's grace, makes solemn and public profession of his faith in the divinity of Christ—the foundation virtue of the new dispensation that was to sweep away the coldness of man's indifference to His exalted destiny to Sonship in God and to introduce into the world the vigorous life of Christian faith and practice. "Thou art Christ, the Son of the living God." Oh! the glory of that day in the sun-lit plains of Caesarea Philippi when, as recompence for his faith in Christ, Peter deserved to hear: "Blessed art thou, Simon Bar Jona; because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Peter; and upon this rock I will build my Church and the gates of hell shall not prevail against it."

Oh! the glory of that day when through the faith of Peter there came into the poor sin-stained ways of men the sublime influence of the fold of which Christ is the Shepherd; the body of which Christ is the head; the spouse of whom He is the bridegroom; ever subject to Him and ever faithful to Him, ever loved and cherished by Him, and joined to Him by an indissoluble union. With her God's covenant is an everlasting covenant of peace, confirmed by a solemn oath never to be altered, a covenant like that of the day and night to stand for all generations, "for lo! I am with you all days; even to the consummation of the world."

And lo! the magnificent power of this new influence injected into the world's life, as Peter stood before the Master and solemnly declared: "Thou art Christ, the Son of the living God!" Who of us is not aware of the marvelous deeds wrought in all the centuries through the spirit of that faith of Peter? Who of us has not felt the splendid cu-

thusiasm which the recital of those deeds, lovingly chronicled in our Church's story, is wont to arouse in the hearts of men?

Called into being by its Founder in an age noted, indeed, for its superior culture in the liberal arts, yet given over to ambition, license, luxury and the quest of every sensual pleasure; in an age conspicuous by its lavish wealth, its magnificent material monuments, its unparalleled military triumphs; in an age whose dominant religion, a base pandering to the vilest affections of the human heart, was supported and upheld by every corrupt tendency of man's fallen state—what an evidence of the supreme strength of this faith in Christ does not the miraculous celerity of the propagation of the Christian worship afford. Surely the tenets of the Christian law, in the purity and holiness and meekness and self-denial which they impose, were not of themselves so attractive as to win the love of men steeped in the hideous caricature of folly and absurdity then almost universally accepted as a satisfactory manner of religious worship. Surely the prospects which might prompt them to snap the ties that bound them to Paganism in order to pass under the yoke of Christ, were scarcely calculated to move minds impregnated with the policy of selfish indulgence and material blessedness. To be marked as an abject and traitor to one's country; to be deprived of name and fame and goods and friends; to be ready to meet the bitterness of exile, the disgrace and pain of imprisonment and chains; aye, to steel oneself to look calmly forward to rack and scourge and fire; to be short, sharp struggle against the fangs of half-starved beasts of prey, whilst all Rome made holiday. Ah! these were scarcely tempting prospects with which to lure those who lolled easily in the lap of luxury.

And to offset the forces arrayed against the new-born faith, to beat back the mighty sweep of surging waves rushing on to engulf its exponents. Oh! the apparently pitiable weakness of the spirit born into the world through Peter's words: "Thou art Christ, the Son of the living

God." Men eaten up with love of riches and pleasures and ease and comfort and sensual enjoyments were urged to take up Christ's Cross; to walk the narrow way of self-denial and self-obliteration; to cultivate a loathing contempt of these nothings. Men accustomed to the pomp and glory of military display; men whose almost every achievement presupposed the moving of vast armies and a show of physical force well calculated to smother every institutions, were now taught that such manifestations demonstration hostile to Rome's gods, to Rome's imperial were abhorrent to Him, who came to win "the lost sheep of Israel" in a spirit of childlike simplicity and love. Men went to gather at the feet of philosophers and admire their keenly penetrating intellectual powers, their magnetic eloquence and fascinating persuasiveness; men who had basked in the limpid sunshine of the culture of Plato and Aristotle and Demosthenes and Cicero, were now invited to wend their steps to the obscure haunts of rude fishermen to hear proclaimed, mayhap in stiff, harsh, uncultured phrasings, the glories of a new King, a new Order, a new Dispensation—the new Evangel of the Cross.

In truth it was a most unequal contest, and yet despite the fuming and raging of Caesars and priests and philosophers, the twelve rude fishermen, great in the faith of Christ's divinity, professed in the sun-lit plains of Caesarea Philippi, won an immortal victory.

The keen brilliancy of the philosophers is overcome by the quaint simplicity of the new prophets; the lofty pride of the pagan priests is trailed in the dust after the heralds of the meek and humble Christ; the power of the Caesars is shattered against the rock of the patient striving of the Galileans. How may one explain it all, if he remain blind to the efficacious energy of the faith in Christ's divinity; if he will hear naught of the supernatural force flowing from the radiantly fair being of the new corporate existence built up by Christ upon the rock of immortal truth?

And as it was in the beginning, so has it ever been

through the long ages in which the world has looked out upon the peerless beauty of the Immaculate Spouse of Christ. Caesar succeeded Caesar, persecutor yielded place to persecutor, and while one after the other her foes sink into accursed graves, that bright vision takes on new might, new strength, new power and glory and loveliness! The pagan masses applaud Diocletian as the final destroyer of the Christian name, but as Tertullian foretells, the blood of martyrs is the seed of Christians, and in a few short years paganism is practically stamped out, whilst the Cross of Christ by imperial decree is publicly venerated in Rome. is affixed in triumph to the Roman standards; aye, in the very diadem of Constantine himself. Then came those other enemies to assist the corrupt tendencies of our nature in the struggle against the undying life of Christ's dear Faith; there came the long series of heresies, the longer line of imperial masters who, ruling the world would fain, too, rule the Christian Church and prescribe for it laws and standards agreeable to their own shifting whims and fancies; there came the vicious plottings of secret organisms, whose one aim is the blotting out and extirpation of everything supernatural from the heart of man in order to build up in our world a purely natural religion. Throughout the long years one and all they throw out their phalanxes in battle array across the pathway of the Christian Church, yet she moves on, on, ever on, wounded it may be—aye, now and then seemingly wounded unto death—but the bright spark of divine life within is never, can never be extinguished. She meets all, and conquers all, and ever without misgiving regarding the ultimate destruction of those "who rage and meditate vain things" against her. Since in her faith in Christ she is ever conscious of her possession of a force higher and greater and infinitely more efficacious than any purely human quality—the force of God's own exquisite vitality.

Indeed, the scene in the sun-lit plains of Caesarea Philippi flashes in upon our minds as, with hearts throb-



Rt. Rev. Peter J. Muldoon, Bishop of Chicago, Ill.

bing warmly with regard and congratulation for him who is the central figure in the pomp of to-day's splendid ceremony, we recall how deep and how close his interest will henceforth necessarily be in the nourishing and strengthening of that faith in Christ's divinity proclaimed by Peter: "Thou art Christ, the Son of the living God." In the up-building of the Church of which that faith is the initial life, Christ's will evidently implies that there be unto the end of days an unbroken series of successors to Peter and his associates—first charged with the sublime office of pastors and rulers and governors in that Church. Of that series, he whom the Church so signally honors to-day, now becomes a link and as the Sacred Chrism is poured upon his head our hearts are thrilled with the knowledge of the glory and the majesty that overshadow him. Yet with this honor and the glory there enter, too, a duty and an obligation more burdensome far than weak phrasings of ours may describe—the duty to safeguard the faith of Peter "in an age," as Cardinal Newman well says of another Epoch, "as traitorous to the interests of Catholicism as any that preceded or can follow it. In a time when pride mounts high, and the senses hold rule; a time when Kings and rulers never had more of state and homage and never less of personal responsibility and peril; when the summer sun of civilization is bringing into leaf and flower a thousand forms of luxurious enjoyment; when a new world of thought and beauty has opened upon the human mind; when the just and gifted, dazzled by the enchantress, drink in the magic of her song; when the high and wise, the student and artist, painting and poetry and sculpture and music and architecture, are drawn within her range and circling around the abyss, whilst heathen forms mount thence and form in midair. Weighty, indeed, the duty and obligation to walk in the footsteps of the Apostles and to watch the Church's interests to-day, and watching them to hold them dearer, aye, than life itself. But he, round whom we gather to-day, as the Sacred

Chrism works such fateful change in his life, is brave and strong and loyal and true, and in the spirit of the Faith of Peter he will bear his burden grandly, confident that the Blessed Master who honors him in calling him to high estate to-day will comfort and strengthen him therein forever. For, lo! He is "with you all days, even to the consummation of the world."

At the conclusion of the ceremonies Bishop Muldoon, in full pontificals, with his crozier in hand, attended by Bishops Cosgrove and Ryan, came down the center aisle of the Cathedral, blessing the congregation assembled. Soon afterwards the large gathering of church dignitaries and clergy proceeded to Cathedral Hall where a banquet was served.

The Banquet.

The banquet was one of the most notable gatherings of ecclesiastics ever assembled in the city. Cardinal Martinelli, three archbishops, eleven bishops and over 400 priests enjoyed the feast of wit, wisdom, eloquence and good fellowship that flavored the sumptuous menu throughout. The decorations of the banquet hall, which were the work of the ladies of the Sacred Heart, were beautiful, artistic and inviting. The windows were hidden by oak leaves and foliage, palms were massed about the pillars and stage; a life-sized portrait of the Most Rev. Archbishop, draped in the papal and American colors, with a scroll intertwined among the foliage at the base, bearing the inscription "Ecce Sacerdos Magnus," had a prominent place in the hall. The cardinal, archbishops, bishops, mitred abbots and Bishop Muldoon were seated about a round table draped in the papal and cardinal colors, with a massive centerpiece of cardinal carnations. The other tables were decorated in white and green.

The following were the principal toasts: "Our Holy Father, Pope Leo XIII." Bishop Spalding of Peoria: "His Eminence, Cardinal Martinelli, Representative of the Holy

Father," the Rev. Nathan J. Mooney; "Chicago and its Archbishop, P. A. Feehan," the Rev. P. J. Tinan; "Our Auxiliary, the Rt. Rev. Bishop Muldoon," the Rev. A. H. Thiele.

After several brilliant addresses were made Rev. Aloysius Thiele, pastor of St. Aloysius' German Church, responding to the toast, "Our Auxiliary, the Rt. Rev. Bishop Muldoon," said:

"Our Auxiliary Bishop! The first sentiment which pulses in our breast at these words is joy and satisfaction. Joy and satisfaction first of all when we direct our eyes to the venerable and beloved Archbishop whose dearest wish has been fulfilled by receiving his long-looked-for auxiliary. Schiller, the great German poet, in his immortal ballad, 'Damon and Pythias,' says these words: 'And love, oh, it is not an empty dream.' It has always been claimed for the clergy of this archdiocese that they were bound up in their Archbishop with a great and abiding love. But this love, would it not be an empty dream if we did not rejoice with him now that the son of his declining years has been given to him by Mother Church as the staff of his old age? That one, too, of his spiritual sons who in his opinion was the fittest to share in his wise and gentle rule, fitted for this exalted but none the less arduous position by years of work under his very eyes, work calling for the utmost self-denial and the sacrifice of all the energies of body and soul and for the greatest prudence and boundless tact and diplomacy. All of us, nay the whole city and archdiocese of Chicago, can bear witness to it how Bishop Muldoon bore up under the immense burden of work confided to his hands during all the years that he was our Chancellor, never complaining, but on the contrary giving one the impression that he had time and strength left for even greater tasks.

"To exemplify let me only remind you of that year during which our archdiocese and this metropolitan city was the cynosure of all eyes not only in the United States but all

over the world—the year of the Columbian Exposition. At that time the honor of the Catholic Church as an educator of her children was at stake. To be or not to be, that was the question. We all know what the results were of that year, and that during its course one of the brightest pages in the history of our archdiocese was written. But who was it that wrote this page almost with his heart's blood? At the word of our great chief, who with a wonderful sagacity had comprehended not only the importance of the hour but also the possibilities at his command, our Chancellor bounded forth; like young David, he went to meet Goliath. Discouragement, nay contempt, from the outside, timidity and inexperience in our own ranks—all had to give way before his great zeal and patience, his prudence, his talent for organization, and he never rested day or night until the triumph of Catholic education was complete and until with the acclaim of clergy and people and amidst the applause of an admiring world he could place a crown of honor upon our Archbishop's brow prouder than which no Prince of the Church ever wore and of which no one will ever be able to rob him, that crown which bears for its motto: "The Protector of Our Schools."

"Next to the satisfaction which it would undoubtedly give each one of us if this 'bonum opus' would fall to our personal share stands the pride to see it come to one of our number. This pride we may well feel to-day in looking upon our dear auxiliary who, if anything, is a typical Chicago priest. They state that he was born in California, and I was very sorry to make up my mind that he was not a Chicago boy. But he came to Chicago as soon as he could. Chicago was his goal; he was attracted by Chicago as iron by the magnet. It was his ambition to be a Chicago priest, and again I say he has succeeded in a most supreme degree. Has he not? Let me prove it for the benefit of those from abroad who may doubt it. What does the public say of our auxiliary? They call him a wise and learned man, a profound theologian. They say that he is

pious and gentle, that he has an immense fund of patience, that he belongs to the ranks of 'nonpercuissores.' And in order to prove that he is 'domus suae bene praepositus' they show us the majestic church which he has built, show us his crowded schools, and tell us, all this was done hand-in-hand with his people and without any apparent effort, simply by the 'savoir faire' of Bishop Muldoon, and is to-day almost paid for. All these and many more complimentary things are said of Bishop Muldoon.

"He, if any man, thoroughly knows our cosmopolitan archdiocese and all the peoples that form its parts. And to judge from his past I take it for granted that all of them are not only known to him, but also dear to his heart. Not the noble army of young American Catholics alone, but with them also, the faithful children of old Erin, the God-fearing sons of Germany, the brave and heroic Poles, the loyal children of France and sunny Italy's devoted sons, our industrious Bohemians and frugal Lithuanians and many other races, with their needs and necessities and their peculiarities are well known to our Auxilliary Bishop. Will he improve his chances? He can do it and he will do it by simply being just and fair to all. And if ever in this great work his patient soul is aggravated by the many and manifold demands that this heterogenous flock makes upon him and if his nightly dreams are disturbed by the babel of languages which persistently call for recognition he will then think of his dear diocese, where things are, if possible, worse, and again reconcile himself to go on with us."

In responding to the toast in his honor the newly consecrated Bishop made a graceful address, giving the chief honors of the occasion to his venerable archbishop and hoping that he might prove himself a faithful, loyal and grateful son, to such a magnanimous, generous and kind father. Following these tributes there were several impromptu speeches and some musical numbers by Fathers

F. Perry, of Ravenswood; J. P. Dore, West Chicago; E. M. Dunne, D. D., of Guardian Angel church.

The Guests.

Beside the Cardinal and Most Rev. Archbishop Feehan, the following distinguished members of the hierarchy were present: Most Rev. F. X. Katzer, D. D., of Milwaukee; Most Rev. Henry Elder, D. D., Cincinnati; Rt. Rev. Henry Cosgrove, D. D., bishop of Davenport; Rt. Rev. James Ryan, D. D., bishop of Alton; Bishop Cosgrove, of Davenport; Rt. Rev. A. J. McGavick, D. D., Chicago; Rt. Rev. C. P. Maes, D. D., of Covington, Ky.; Rt. Rev. M. F. Burke, D. D., of St. Joseph, Mo.; Rt. Rev. J. Janssen, D. D., of Belleville, Ill.; Rt. Rev. E. J. Dunne, D. D., of Dallas, Texas; Rt. Rev. J. L. Spalding, D. D., of Peoria; Bishop Cunningham, D. D., of Concordia, Kansas; Rt. Rev. E. M. Obrecht (Trappist), Gethsemani, Ky.; Rt. Rev. N. Jaeger, O. S. B., Chicago; Rt. Rev. P. J. Donahue, D. D., of Wheeling, Va.; Rt. Rev. D. O'Donoghue, D. D., of Indianapolis, Ind.; Mgr. Revoux, St. Paul, Minn.; Very Rev. M. J. Fitzsimmons, V. G., Chicago.

MISCELLANEOUS CURRENT HISTORY.

CONSECRATING THE NEW CENTURY TO CHRIST.

In all the Catholic churches and chapels of the world, the Nineteenth Century went out and the Twentieth came in with the consecration of mankind to Jesus Christ, the Redeemer, in the Holy Sacrifice of the Mass.

Whether with the venerable Visible Head of the Church in his private chapel, or the Cardinal representing him amid the glories of St. Peter's; in the Patriarchal Churches of the Orient, the venerable Cathedrals of Europe or the new ones of America, Australia and South Africa; in the churches of populous cities or scattered villages, in the con-

vents of cloistered nuns—it was everywhere the same, the creatures of God, redeemed by the Divine Christ, the Son of the Living God, bowed down before Him in the Blessed Sacrament, in homage and supplication.

An immense number of the faithful everywhere availed themselves of the privilege of receiving Holy Communion at the Midnight Mass. As in the olden time, when a decade of centuries had been completed, and men looked for some marvellous thing—the end of the world, perchance—so now men are antipative of some wonderful change from the right hand of the Most High.

It is felt that the Spirit of God is moving over the face of the earth for its renewal, and that the last century of the second thousand years of Christianity may have the glory of seeing all the world acknowledge the Divine Christ.

So have Catholic Christians hastened to set themselves right with God to bear their share in His work.

In Boston, says the Pilot, as everywhere, the religious observance was most impressive and devout, alike in the Cathedral, where the Most Reverend Archbishop was present for the midnight celebration, and in all the churches and chapels; for through the permission of his Grace, even in the little mission chapels was the midnight Mass offered.

It was good to hear the name of God reverently invoked at the secular ceremonies attending the opening of the New Year at the State House in Boston. But there was probably little thought of prayer in the surging crowds about it. In the churches, where the Real Presence abides, the people prayed for themselves and their country, and the world. And it was an awe-inspiring thought that, as the new century dawned from the East even unto the West, the priest was at every altar for the Clean Oblation, foretold of the Prophet—as he will be even until the dawn of the Day of Judgment.

Beginning the 20th century one has to smile at that English proclamation made in the 18th century against Papist

colonists. By that proclamation no Papist could own land in the territory from 100 miles west of the Pennsylvania line to 100 miles west of the Mississippi river. (See page 281.)

And strange but true is it nevertheless that the Church—the Church of the Papists—flourishes to-day, in that territory, as the Rose of Jericho. Let us instance just one corner of that territory,—the northwestern corner. Let Waterloo, Ia., on the Ill. Cent. R. R., nearly 100 miles from the Mississippi, be regarded as the northwestern corner of the prescribed territory. Here we find a splendid church just completed by Rev. M. Cooney. There is also another large church there for Germans. Following this R. R. to the north for about 60 miles, we find churches at Cedar Falls, Waverly, Nashua, Charles City, Osage and Austin. The latter is in Minnesota and about 100 miles west of the Mississippi. We give an illustration of the Church there of which Rev. E. H. Devlin is rector. It is a beautiful structure and a specimen of some other churches here named.

A few miles east of Waterloo on the same R. R. may be found Independence with two churches, of one of which is Very Rev. Dean O'Dowd, rector, and of the other Rev. J. Drexler. And on the R. R. north about 60 miles to the Minnesota line are churches at Oelwein, Sumner, New Hampton, Alta Vista, Elma and Riceville. Also the church of St. Cecilia near Elma.

A few miles west of Waterloo may be found Ackley, of whose church Rev. M. Meagher is rector. Following the R. R. north to the Minnesota line may be found churches at Hampton, Rockwell, Mason City and Manly Junction. Also to the south of Waterloo is Catholicity flourishing. Several of the above mentioned churches have large convent schools attached.

Non-Catholics would fain break the rock Peter, and throw pieces of it at each other.

Bishop Van de Vyver, Richmond, Va., received in 1901 a present of \$250,000 from Mrs. Thomas F. Ryan of New York, for the erection of a church on Laurel Hill, Richmond, Va. Mrs. Ryan is a native of Virginia.

Henry Austin Adams and Dr. De Costa are illustrious converts from Episcopalianism, illustrious for their zeal for truth, and their desire to spread that truth.

Dr. De Costa is descended from French Huguenots; at the time of his conversion (Oct. 1899) he was rector of St. John, the Evangelist Church, N. J. He holds that the Catholic Church is the true Bible Church, and alone capable of protecting and teaching the Scriptures in their entirety and integrity.

According to Father Doyle, Paulist, the road to Rome is crowded with 1,000,000 converts annually.

Edward VII. is defender of a faith which the constitution forbids him to hold. Strange, but true.

The same day that the pallium was conferred on Most Rev. J. J. Keane in Dubuque amidst such pomp and ceremony, a most disgraceful scene occurred in London, England.

The scene in the Bow church during the consecration of Rt. Rev. Ingram as Bishop of London resembled a political meeting rather than a religious service. John Kensit, anti-ritualist, entered a vehement protest against the appointment. His remarks caused an extraordinary uproar, being greeted with cheers, hisses and shouts. The vicar general tried to clear the church but eventually the vicar overruled the objections to the election and Ingram was confirmed. Disorderly scenes occurred outside of the church, and Kensit was escorted home by a score of policemen, followed by a howling mob.

Episcopalians be they Ritualistic High or Low, that would now fain call themselves Catholics ought to bear in mind that their ruler, the English Government, has in the past three centuries done harm to the Catholic Church that was only surpassed by the three centuries of pagan persecution under the Roman Emperors. We recall this black fact for this purpose, that Episcopalians, if they seek to be just men, have a terrible task of reparation and recompense to make to the ever ancient and living God for their injury inflicted on the ancient and living Church of the Redeemer.

Divorce has its root in non-Catholic countries; it is more prevalent among liberal people than among the orthodox. More divorces are granted annually in the United States than in Combined Great Britain, France, Italy, Germany, Austria, Russia and all the minor countries of Europe. This is the statement made by Commissioner Carroll D. Wright.

Non-Catholics generally claim that Papal Supremacy is the growth of the past 1000 years, and attribute it largely to Hildebrand (Pope Gregory VII., 1073 A. D.) This is sheer nonsense. For no Gregory exercised Papal prerogatives as strongly in the face of the assembled bishops of Christendom as did Leo, at Chalcedon, over 600 years before. The Supremacy is set forth on the gospel page. While it is true that the Supremacy has been more canonically defined according to the exigencies of the ages, yet the fact remains that it has lost in the past 1000 years. All Christendom acknowledged the Pope as the Supreme Ruler—the Vicar of Christ, in the first 1000 years. But the fact of the Papal Supremacy has been denied in the past 1000 years by two important factors in Christendom—by the Greek schismatics and by the Protestant schismatics, both of whose ancestral lines proclaimed the Supremacy. Unhappily no longer do we hear the united voices of Oriental prelates, declaring as they did at Chalcedon (451) that “Peter has spoken by the mouth of Leo,” and asking him to

confirm their consiliar acts by his Supreme authority. This was re-echoed 1000 years later at Florence (1438), when the former schismatic Greeks met the Protestant ancestry at the Council board.

A German pilgrimage consisting of five hundred persons and organized by the Archbishop of Cologne, October 1900, visited Jerusalem to witness the laying the foundation stone of the new Dormitition Church. The Bishop of Jerusalem laid the stone in the name of the Pope. The German consular body was present in uniform.

An Englishman's definition of a Frenchman is half monkey and half tiger. We may laugh at what appears to be a libel on the gallant gallic race—but there may be some truth in it. Lately the French Government passed the Associations Bill which prevents any of the numerous French religious orders associating in a society with foreigners, and hence with the Pope. This is a pretty position to which to reduce France, that has boasted of being the Protector of the Church, to make it penal to associate with her head. Well, the people may bear to be monkeyed with by the Waldeck-Rousseau administration for a while, but by and by they will attack their calumniators and oppressors like tigers.

A remarkable demonstration of religious faith occurred in Washington in April 1901, when 3000 members of St. Patrick's marched through the city on a pilgrimage of piety to visit the jubilee churches of the city. The procession was 15 blocks in length and was very impressive. Such processions, on a smaller scale, are common in our cities this jubilee year.

The city of St. Paul takes its name from the little church built there in honor of the Apostle of the Gentiles by Father Lucien Galtier.

Rt. Rev. H. Cosgrove, Davenport, was the first and at that time the only student for St. Paul diocese.

Miss Mary Louise Patterson, of Baltimore, grand-niece of the famous Betsy Patterson, wife of Jerome Bonaparte, was received into the Church Nov. 21, 1800, at the Visitation Academy, Georgetown, D. C., where she was a pupil. Miss Patterson was baptized by Father Semple, S. J.

Episcopalians at the commencement of the 20th century are in quest of a name. To determine on a name is one of the matters facing the Biennial Convention in San Francisco, Oct. 1901.

Honorable, Christian men must think and think truly that there is something terribly wrong with an offspring that has no proper name for these three centuries.

There is a custom in the United States to call a child after its father. We suggest that this be done in this case.

If Episcopalians will not take the name of their father "Old Harry" we want to know why, for it is Henricism, and Americans generally wish to have the child called after its father.

Mrs. R. C. Kerens, of St. Louis, will build a charity hospital near Eureka Springs, Ark., to cost \$50,000. The site selected is a tract of land on which Johnson Spring is located, close to the town.

The ladies in Porto Rico never attend a funeral, the casket is carried on the heads of two natives and a crowd of fifteen or twenty men walk along, all in a bunch and generally followed by a policeman on horseback; here a poor native never has all of his debts paid, after one dies the city collects the rent for his grave for two years, when the time is up his relatives have two months to settle for another term of years; if they do not have the money the dead are

dug up and their bones put in the bone pile which is located in the corner of the cemetery.—Porto Rico Correspondence.

Bishop Potter, New York, arrived in Manila Dec. 16, 1899, spent a few days there and returned to this country. He spoke untruthfully about the Church Catholic as over there. Now if this man had any real zeal for the glory of God or charity for his neighbor why did he not recall that old adage "Charity begins at home," and try and remove concubinage here from his Church. Dilatory tactics on this vital question of divorce is threatening the Anglican body here with merited dissolution. But what a shame to see an Anglican prelate, professing forsooth the Catholic religion, going on a mission of slander against the Catholic Church in those parts. Compare the noble work of Spain in civilizing and christianizing the Philippines with the poor results of Britannia in India during the past 100 years. Why, with all her wealth she has not converted one hundredth of those people to the religion professed by their ruler.

Leo XIII. is the only bishop in the Catholic Church to-day promoted to the episcopate by Gregory XVI. He is also the oldest cardinal, having been elevated to the Sacred College December 19, 1853. He is in his 91st year since the second day of March and will shortly have been in the Chair of Peter twenty-four years. Only four other Popes besides St. Peter have governed the Church longer than Leo XIII.

A MESSAGE TO AGGIE.

The following appeared in the G. A. R. Advocate Feb. 1900, taken from the Pocahontas Sun while Aguinaldo was under arms against the United States, and is calculated to show him what he was missing by opposing the great and glorious. It is the most scathing indictment of "Our

Boasted Civilization" that we have read lately; and who shall say it is not true?

"Agui," you do not know what a good thing you are missing by not wanting to become a citizen of this grand country of ours? There isn't anything like it under the sun. You ought to send a delegation over to see us. This land of the free; this land of churches, 400,000 licensed saloons, bibles, forts and guns, and houses of prayer. Of millionaires and paupers, theologians and thieves, libertines and liars. Christians and chain-gangs, politicians and poverty, schools and prisons, scalawags, trusts and tramps, virtue and vice.

A land where we have men in congress who have three wives and a lot in the penitentiary for having two wives. Where some men boil or make sausage of their wives when they see a young woman they want. Where young men ruin a girl and then cut her head off. Where we make bologna sausage of dogs and canned beef of sick cows and old mules and horses, and corpses of the people who eat it. Where we put a man in jail for not having the means of support and on the rock pile if he hasn't a job.

Where we have a congress of 400 men to make laws and a supreme court of nine men to set them aside. Where good whiskey makes bad men and bad men make good whiskey. Where newspapers are paid for suppressing the truth and made rich for telling a lie. Where professors draw their convictions and salary from the same source. Where preachers are paid from \$1,000 to \$25,000 a year to dodge Satan and tickle the ears of the wealthy. Where business consists of getting property in any way that won't land you in the penitentiary. Where trusts hold you up and poverty holds you down. Where men vote for what they do not want for fear they will not get what they want by voting for it. Where women wear false hair and men dock their horse's tails. Where men vote for a thing one day and swear about it the other 364 days in the year. Where we have prayers on the floor of the national capital and whiskey in the basement. Where we spend \$5,000 to

buy a congressman and \$10 to put away a workingman who is poor. Where the government pays an army officer's widow \$5,000 and a poor private who faced the shells \$144 with insinuations that he is a government pauper and burden because he lives.

Where to be virtuous is to be lonesome and to be honest is to be a "crank." Where we sit on the safety valve of conscience and pull wide open the throttle of energy. Where gold is worshipped and God is used as a waste basket for our better thoughts and good resolutions. Where we pay \$15 for a dog and 15 cents a dozen to a poor woman for making shirts. Where we teach the "untutored Indian the way of eternal life and kill him with bad booze." Where we put a man in prison for stealing a loaf of bread and in congress for stealing from a bank or railroad. Where check books talk and sins walk in broad daylight, justice is asleep, crime runs amuck, corruption permeates our social fabric, and Satan laughs at every street corner. Come to see, Agui! We've got the grandest aggregation of some good things, soft things and hard things of all sizes, varieties and colors ever exhibited under one big tent. Send your delegation and we will prove all these assertions for truth.

The Triennial Conference to meet next October in San Francisco ought to fix upon a correct name for the Protestant Episcopal Church. It now claims to be Protestant and Catholic, and it cannot be both. It should not, however, claim to be the Church of America, since Episcopalians are only sixth in number in this country. Just as Spain would be ridiculous in calling herself "the Power" amongst the nations.

The Conference ought to help to stamp out the present Turkish system of divorce.

It ought to speak in no doubtful terms on the inspiration of the Scriptures and insist that its clergymen teach accordingly.

It ought to favor reunion with the old Church. It seems reasonable and proper to acknowledge the supremacy of the Pope, the visible head of the Church, seeing that such colossal churchmen, as Jerome, Augustine, Hilary and Ambrose acknowledged it.

July 24, 25, 26 of the initial year of the century marked the 200th anniversary of the establishment of Catholicity in Detroit. It was celebrated with surpassing magnificence by civic and religious authorities.

Vol. III. is in course of preparation.

INDEX.

A

	PAGE.
Adams, Rev. C. C., a Minister Convert.....	67
Adams, Henry Austin, an Illustrious Convert.....	593
Aid-de-Camp, Washington's Favorite.....	145
Alexandra, Queen, Charities of When Princess.....	219
Alphonso of Spain, Royal Training of.....	121
America, An Archbishop's Views of.....	484
America "in Ye Olden Times".....	302
America, Losing the Catholic Banner.....	371
America, Standing of, in 20th Century.....	457
American Cardinals, List of.....	570
American Revolution, How Methodism Stood in the.....	88
American Sailors, Heroism After Confession.....	187
American War Songs, Chiefly by Catholic Poets.....	255
Americans, What the Church Says to.....	23
Amsterdam, Liberal University at.....	377
Anarchists, Italy's Crop of.....	221
Andre, the Spy, Cyrus W. Field's Monument to.....	286
Angelus, Two Interesting Anecdotes on.....	119
Anglicanism, The Prelates of.....	31
Anglicanism, Wouldn't Hitch Right.....	63
Anglicans, Direct Appeal to.....	102
Anglicans, When Invincibly Ignorant.....	47
Antioch, Modern Conversions at.....	79
Antiquarians, A Famous Hoax on.....	410
Apostates, Do Not Reason as Such.....	99
Apostates, Test for.....	36
Apostles, All Preached One Doctrine.....	99
Aguinaldo, Pungent Message to.....	597
Argyll, Duke of, Good Story on.....	286
Argyll, Duke of, Highlander's Estimate of.....	166
Aristides, the Just, Anecdote of.....	299
Armenians, Return to the Church of.....	82
Army Officer, Humanity of an.....	119
Arnold, Dr., on Catholic Symbols.....	54
Astor, John J., Owner of Precious MSS.....	167
Augustine, Brother, a Curious Convert.....	78
Austin Friars, Record of the.....	277
Australia, Catholic Progress in.....	319
Austria, Losses to the Church in.....	332
Authors, Characteristics of.....	409
Autograph, Discussion of a Precious.....	254

B

Babes, Influence of Mothers on.....	237
Baden-Powell, General, Funny Soubriquet for.....	283
Baltimore Council, Bp. Keane at.....	446
Baltimore, Beautiful Procession at.....	552
Banquet by the Priests of Dubuque.....	503

	PAGE.
Banquet, at Bp. Muldoon's Consecration.....	586
Barrows, Rev. W. M., on Marrying a Divorcee.....	53
Barry, Dr. William, of the Liverpool "Catholic Times".....	178
Barry, M. J., a "Young Ireland" Poet.....	203
Barton, Rev. W. E., on Oriental Missions.....	90
Bedini, Mgr., American Experience of.....	138
Beethoven, on Haydn's Birthplace.....	125
Benedictines, an American Abbot of.....	384
Bequests, for Catholic Purposes.....	326
Bernhardt, Sarah, on the Choice of Professions.....	188
Bernini, G. Lorenzo, Celebration for.....	123
Bible, Safe in Catholic Hands.....	27
Bible, Presentations and Collections of the.....	165
Bible, Why it was Chained.....	333
Bishop, Hearty Welcome to a.....	470
Bismarck, Prince, Mode of Handling Visitors.....	288
Bismarck, Prince, Old Nick and.....	298
Blaine, James G., Starts Out as Book Canvasser.....	303
Blanco, Guzman, the Famous Venezuelan.....	169
Bland, Congressman, the Catholic Wife of.....	273
Blessed Virgin, England's Old Devotion to.....	267
Boer War, Pat's Joke on the.....	209
Book Agents, Great Men Who Have been.....	303
Booth, Gen., Infidelity on Staff of.....	90
Boston, Growth of Catholicity in.....	315
Bourget, M. Paul, Conversion of.....	61
Boxers, Chinese, Uprising of the.....	382
Boyhood of a Pontiff.....	150
Brabant, Fr., Perilous Mission of.....	191
Brady, Fr., and His Confirmation Class.....	130
Bright, John, Personal Appearance of.....	167
Britten, James, on Congregational Books.....	52
Broad Church Infidelity, Progress of.....	57
Bronson, Mayhew W., a Millionaire Fireman.....	133
Brownson, Dr., Brougham's Opinion of.....	80
Brunetière, M., Utterances as Convert.....	97
Bryan, W. J., Dawning Ambition of.....	298
Bryan, W. J., Witty Daughter of.....	346
Bulls, Papal, of Historic Celebrity.....	278
Burns, John, an Humble Naval Hero.....	147

C

Caine, Hall, Opinion on Catholic Priests by.....	186
California, a Catholic First Governor of.....	252
Canada, Religious Statistics of.....	328
Canterbury, Abp. of, on Prayers for the Dead.....	56
Cardinals, the Sacred College of.....	559
Catafalque, Surprise by an Automobile.....	161
Catholic Books, Criminal Neglect of.....	488
Catholic University, Bp. Keane's Parting from.....	447
Catholic, Why I am a.....	37
Catholic Women, a Noble Field for.....	247
Catholicity, Beauties of American.....	485
Catholicity, English Persecution of.....	594
Catholicity, Historical Facts on.....	26
Catholicity in Bp. Carroll's Time.....	474
Catholicity, Pioneer Missionaries of.....	477
Catholicity, Progress by Centuries.....	329
Catholicity, Progress in Many Lands.....	320
Catholicity, Protestant Ignorance on.....	50

	PAGE.
Catholicity, the Progress of Science and.....	261
Catholic Losses, Abp. Ireland on.....	481
Catholic Population, Directories Not Reliable on.....	473
Catholics, Duties of American.....	458
Catholics, Piety and Loyalty of.....	478
Catholics, the Ingratitude of Some.....	565
Catholics, Toils of the Pioneer.....	476
Cavanagh, Fr., Singular Death of.....	155
Cepha, Syrian Name of Peter.....	92
Champlain, Noble Utterance of.....	120
Chapelle, Abp., Curious Fact Concerning.....	154
Chaplains, in U. S. Army and Navy.....	122
Chase, Rev. C. R., a Persecuted Convert.....	72
Chateaubriand, His Quest in America.....	118
Chaucer as an Orthodox Catholic.....	272
Chevasse, Bishop, an Oxford "Shaver".....	250
Chicago, as a Cosmopolitan City.....	589
Chicago Chamber Maid, Honesty of Rewarded.....	191
Chicago, First Catholic Bishop of.....	262
Chicago, First Catholic Priest in.....	251
Chicago, Grand Church Ceremony at.....	578
Chicago, the Spelling Reform in.....	409
Children, Wit and Wisdom of.....	426
China, a Jesuit Who Swayed.....	276
China, National Religions of.....	349
China, Predicted Greatness of.....	260
China, Catholic Progress in.....	325
Chinese Gods, Fred Ward Among the.....	292
Chinese Tartary, Fr. Huc's Account of.....	155
Christendom, Reunion of.....	91
Christian Brothers, the Irish Order of.....	118
Christian, to be or not to be.....	59
Christians, in the World's Population.....	324
Christ, the Various Biographies of.....	177
Church, Divine Converted to the.....	20
Churches, Size of the Greatest.....	313
Churches, Take Your Choice of.....	29
Church-Going, Striking Facts on.....	51
Churchmen, an Age of Famous.....	274
Church, The, Admonition to Non-Catholics on.....	23
Church, The, As the City of God.....	568
Church, The, Facing the 20th Century.....	41
Church, The, Facts for All Minds on.....	18
Church, The, Flourishes in Freedom.....	479
Church, The, How to Identify.....	60
Church, The, It Should be Remembered of.....	27
Church, The, Jurisdiction in Early Times.....	28
Church, The, Objections Against Demolished.....	28
Church, The, Peter as Founder of.....	94
Church, The, Postulates on.....	17
Church, The, Review of Her Position.....	40
Church, The, Thesis Concerning.....	34
Church, The, Why Men Join.....	37
Church, The, Words from the Saints on.....	25
Church, to be Preserved in Unity.....	21
Civilization, Points in American.....	598
Clergymen, a Governor Gives Counsel to.....	88
Cock-Crow, Superstitions Concerning.....	334
Codurius, Fr. John, Singular Death of.....	398
Coleridge, Samuel T., View of Presbyterianism.....	171
Collection, a Generous Irish.....	523
College Education, Numbers Who Enjoy.....	331

	PAGE.
Conference, A Protestant Missionary	88
Confessional, A Thief in the	120
Confession, Sacramental, Always in the Church	33
Confession, Sacramental, Increasing Belief in	104
Confirmation, How it Strengthens the Christian	130
Congregationalists becoming "Romish"	52
Congregations, Work of the Roman	561
Convention, Abp. Ryan's Prayer at a	402
Convention, Bp. Glennon's Prayer at	401
Conversion, on Common Sense Grounds	65
Conversions, Abp. Ireland on	480
Conversions, Fr. A. P. Doyle on	79
Conversions, Miscellaneous About	77
Conversions, Ideas on	58
Convert Leagues, Establishment of	62
Converts, Annual Number of	593
Converts, Various, How they Came	71
Cosgrove, Bp., First Seminarian at St. Paul	596
Crawford, F. Marion, a Novelist Convert	83
Cretin, Bishop, Advent of at St. Paul	573
Cudahy, Michael, How He Got His First \$1,000	117
Cullen, Cardinal, Interesting Story of	159
Curran, Lady Morgan's Encounter With	203
Cusack, Fr., on New York Missions	84

D

Daly, Marcus, Return to the Faith of	66
Damien, Fr., Career of the Leper-Priest	274
Dante, Catholic Piety of	177
D'Aubigne, View on Reunion	113
De Costa, Dr., Reception as Convert	83
Defender, or "Abjurer," Which?	86
De Haller, Chas. L., a Swiss Convert	80
Delaware, State of, Aids All Sunday Schools	117
De Morphi, An Irish-Spanish Count	121
Demosthenes, Patience and Courage of	335
Denmark, Growth of the Faith in	102
Denmark, Treatment of Drunkards in	359
De Vere, Aubrey, the English Catholic Poet	175
Devotion, Items Helpful to	375
Dewey, Admiral, How He Won Promotion	170
Dewey, Admiral, Anecdote of	352
Dickens, Chas., Catholic Grandchildren of	62
Dickens, Chas., as an Art Critic	123
Difficulties, Key to Solve	30
Dissenters, Drift of the English	104
Diocese, the Largest in the World	152
Divorce, Where it Flourishes	594
Divorce-Polygamy, Protestant Views on	52
Doctors, Various Jokes on the	420
Dogma, One that Proves All	271
Dominic, Fr., Passionist, Career of	163
Donegal, Ire., Grand New Cathedral in	519
Dore, Gustave, Touching Anecdotes About	285
Dorgère, Père, a Heroic Missionary Priest	192
Douglas, Rev. Lord Archibald, Noted Convert	77
Dubuque, The Sisters of St. Francis at	261
Dubuque, Sisters of St. Francis at	403
Dubuque, Arrival of First Bishop at	438
Dubuque, in Bp. Loras' Time	439

INDEX.

605

	PAGE.
Dubuque, Becomes an Archbishopric.....	444
Dubuque, Abp. Keane to religious of	451
Dubuque, Glorious Scene at	461
Duffo, Jesuit Father, Career of	190
Duffy, Chas. Gavan, Prayer Book Given to.....	118

E

Edward VII, Anomalous Position of	593
Edward VII, Coronation Oath of	100
Edward VII, in His Jockeying Days	220
Edward VII, Rebukes an Officious Preacher	224
Edward VII, Refused a Waltz in New York	257
Edward VII, Strange Prophecy Concerning	168
Education, Secular, Abp. Keane on	459
Egan, Maurice F., Good Story by	177
Eggs, as a Religious Emblem.....	340
Elder, Abp., Speech at Dubuque Banquet by	508
Elderly Men, Achievements of	292
Elizabeth, Queen, Not a Church Builder	96
Elizabeth, Queen, Preacher's Opinion of	288
Elliott, Rev. W., on Catholicity in Detroit	84
Eloquence, Abp. Ryan on	441
England, Bp. John, Good Story of	124
England, Oppression of Catholics in	594
England, Progress of Catholicity in	256
England's Greatness, Fr. B. Vaughan on	36
Episcopalians, Direct Appeal to	102
Episcopalians, Duty in Reunion Matter	113
Episcopalians, Worrying for a New Name.....	596
Ethelred, King, Devotion at Mass of	228
Eucharistic Sacrifice, Always in the Church	33
Evarts, W. M., Meets an Irish Wit	135

F

Faber, Fr. F. W., Life and Works of	139
Family, Conversion of by Child	70
Fathers of the Church, All Catholics	111
Faure, President Felix, Catholic Death of	117
Fire Baptized Association, a Singular Sect	87
Fitzgerald, John, Washington's Aid-de-Camp	145
Fletcher, Fr., the Famous English "Ransomer"	187
Foley, Bp. of Chicago, Confessor to Young Keane	448
Foley, Bp. of Detroit, at Dubuque Banquet	510
Foley, Fr. M. F., Explains our Reunion Position	107
Foolish Election Resolve.....	164
France, Early Kings of	270
France, the "Association's Guild" in	595
Franciscan Order in Old England.....	391
Franciscan Order, Statistics of the	315
Franklin, Benjamin, Reproach to Tom Paine	294
Freedom of Thought, Correct Views on	82
Freemasons, Loss of a Grand Master to	70
Freemasons, Numbers and Spirit of	332
French Army, Beautiful Custom in	185
French Army, Catholic Spirit in the	372
Fridella, Fr., Singular Escape from Boxers.....	192
Froude, James A., on Catholic Influence.....	51
Funeral, Amusing Panic at	161

G

Gallileo, the Case of.....	111
Gardener, Wages of the Pope's.....	148
George I, Breakfast of Boiled Eggs by.....	234
Germany, Catholic Population of.....	314
Germany, Increase of Seminarians in.....	322
Germany, Many Catholic Princes in.....	230
Germany, Prevalence of Suicide in.....	332
Germany, The Heir Apparent's Oath in.....	289
Gethsemane, Abbey of, Free Souvenirs at.....	378
Gibbons, Cardinal, Amusing Story of.....	142
Gibbons, Cardinal, on Conversions.....	63
Gibbons, Cardinal, on the Sources of Conversions.....	381
Gibbons, Cardinal, on the Pope's Authority.....	126
Gibbons, Cardinal, Speeches at the Dubuque Banquet by.....	505
Girls', Dictionary Definitions of.....	242
Gladstone, W. E., as a Worker.....	174
Gladstone, W. E., His Prayers for the Dead.....	57
Goa, Installing the Viceroy of.....	119
Gobban Saer, the Term Explained.....	199
Goethe, Defects in Poetry of.....	184
Gough, John B., in Praise of Water.....	362
Grafton, Bishop, Protestant Believer in Celibacy.....	112
Grant, President, Pleasant Story of.....	293
Grau, Maurice, on the Language of Song.....	175
Great Britain, Wealth of.....	336
Great Men versus Good Men.....	127
Greece, True Catholics in.....	315
Greek Church, Composition of the.....	110
Griffin, Gerald, Friendship of for Banim.....	417
Grotius, a Catholic at Heart.....	49
Grotius, Proved not an Infidel.....	171

H

Halifax, Lord, on Reservation of the Sacrament.....	86
Hamer, Bp., Murdered by Chinese Boxers.....	189
Handel, as a <i>bon vivant</i>	339
Hanna, Mark, The Irish Progenitors of.....	356
Harland, Henry, an Author Convert.....	77
Hartnett, Rev. J. A., Modest Burial of.....	189
Hausson, Herr Ola, Conversion of.....	61
Health, Facts and Hints on.....	411
Hennessy, Abp. John, Biographical Sketch of.....	440
Henry IV, of France, How Converted.....	65
Henry VIII, Book Against Luther by.....	32
Henry VIII, Protestant Views on.....	48
Henry VIII, Contest with Reginald Pole.....	272
Heresies, How the Pope Dealt with.....	27
Heresies, Condemned by the Early Church.....	263
Hiccocks, John, a Bigot who became Priest.....	64
Hierarchy, Members of the Catholic.....	329
Higher Education, The Demand for.....	487
Hobson, Lieut., Courtesy of Cervera to.....	288
Holmes, Oliver W., Views on <i>Materia Medica</i>	165
Holy See, Foreign Affairs of the.....	562
Holy Water, Ancient Use of.....	385
Hook, Theodore, Some Witticisms of.....	295
Horace, MSS of in Celtic Writing.....	200
Hughes, Abp., Sec., Seward on Death of.....	162
Hughes, Abp., Not a Slavery Man.....	279

	PAGE.
Hugo, Victor, as a Poet.....	175
Human Body, Facts About the.....	415
Humbert, King, Reward of Brave Priest by.....	194
Humor, Sundry Specimens of.....	419
Huxley, Thomas, Inventor of Word "Agnostic".....	172

I

Idlers, the Patron Saint of.....	128
Ignorance, Invincible, Discussion of.....	42
Inauguration, Abp. Keane's Sermon at.....	450
Indians, Catholic Tribes of.....	98
Indians, Designation for a Bishop by.....	151
Infidelity, Rapid Progress of.....	101
Ingersoll, "Bob," a Redeeming Point in.....	50
Inquisition, the Historian of the.....	316
Insomnia, Certain Cure for.....	415
Iowa, School Teachers' Salaries in.....	235
Ireland, Abp., on Defects of Irish Students.....	144
Ireland, Abp., an Officer of the G. A. R.....	153
Ireland, Abp., Enrolled in Legion of Honor.....	155
Ireland, Abp. John, Sermon at Dubuque by.....	469
Ireland, Abp. John, Diocesan Works of.....	574
Ireland, Abp. Keane on Needs of.....	548
Ireland, Froude Bears Testimony for.....	51
Ireland, Religious Statistics of.....	326
Ireland, Divine Favor Shown to.....	531
Ireland, in the Days of Patrick.....	525
Ireland, American Regard for.....	538
Irish Bards, as Inventors of Rhyme.....	196
Irish Bulls, a Bulletin of.....	214
Irish Clergymen, Numbers in Entire Church.....	199
Irish Girls, Points of Beauty in.....	196
Irish Jarveys, Witticisms by.....	207
Irish Land, the Great Question of.....	548
Irish Monks, the Beautiful MSS. of.....	198
Irish Race, Longevity in the.....	195
Irish Readers, Interesting Matters for.....	195
Irish Sailor, Ready Wit of an.....	211
Irish Sheriff, Welcome Attachment of an.....	212
Irish Wit, Sundry Specimens of.....	204
Irishman, Story of a Gigantic.....	161
Ives, Bishop, Conversion of.....	81

J

Jackson, Andrew, His Love for Wife.....	244
Jackson, Rev. A., on Divorce Evil.....	52
Japan, Standing of Catholicity in.....	255
Japan, Catholic Converts in.....	324
Jerusalem, German Pilgrimage to.....	595
Jesuits, Increase of the.....	313
Jewish Rabbi, Conversion of.....	78
Jews, Were They Invincibly Ignorant.....	42
Jews, Success as School Pupils.....	318
Jogues, Fr., Exposed to Hero Worship.....	152
Johnston, Richard M., How Converted.....	64

K

Kain, Abp. J. J., as Friend of Abp. Keane.....	449
Keane, Abp., His Legion of Converts.....	86
Keane, Abp. J. J., Facts About.....	445
Keane, Abp. J. J., Investiture of.....	461
Keane, Abp. J. J., App. Ireland Addresses.....	491
Keane, Abp. J. J., Pallium Conferred on.....	434
Keane, Abp. J. J., Sermon at Letterkenny.....	524
Keane, Abp. J. J., the Dubuque Clergy to.....	493
Keane, Abp. J. J., to Clergy of Raphoe.....	544
Keane, Abp. J. J., to the Dubuque Clergy.....	499
Keane, Abp., Report of Inauguration.....	449
Keiley, Bishop, Once a Private Soldier.....	157
Kenedy, John, Maker of First Am. Prayer Book.....	118
Kittens That Had Their Eyes Opened.....	213
Kosciusko, Interesting Story of.....	190
Krogh-Tonning, Dr., About Conversion of.....	60
Krogh-Tonning, Dr., the Danish Newsmen.....	38
Kruger, Paul, His Feeling for Irishmen.....	133

L

Lacombe, Fr. A., Famous Canadian Oblate.....	188
Lacordaire, Some Sayings of.....	396
"Laura Marholm," Conversion of.....	61
Lavigerie, Cardinal, Coming Biography of.....	116
Lawyers, Various Jokes About.....	433
Laymen, Duties of American.....	486
Laziness, the Patron Saint of.....	128
Ledowehowski, the Brave Old Cardinal.....	566
Leipzig, the Sanguinary Battle of.....	289
Lenert, Fr. J., Pastor of Biggest Parish.....	153
Leo XIII, Anecdotes of.....	139
Leo XIII, Authority of Voiced in Encyclical.....	22
Leo XIII, Chinese Emperor Gives Greeting to.....	222
Leo XIII, Facts and Anecdotes About.....	148
Leo XIII, Labors in the Orient.....	109
Leo XIII, Letter of to Abp. Ireland.....	576
Leo XIII, Oldest Bishop Living.....	597
Leo XIII, Pleased at American Visitors.....	149
Lepore, Fr. F. M., a Priest-Inventor.....	138
Letterkenny, Ire., Abp. Keane at.....	518
Lever, Charles, as Dr. Whately's Guest.....	203
Liberty, Advantages of.....	507
Lincoln, Abraham, Early Days of.....	296
Lincoln, Abraham, Getting His Photo.....	366
Lincoln, Abraham, Good Anecdote of.....	293
Lincoln, Abraham, Gratitude of to His Mother.....	244
Lincoln's Parents, What Religion Were They?.....	169
Liquors, as Sent to Our New Colonies.....	323
Literature, Heredity in.....	166
Literature, Many Facts About.....	408
Logue, Cardinal, Address at Letterkenny.....	543
Logue, Cardinal, Efforts for Chaplains by.....	123
London, Eng., Scandalous Scene in.....	593
Longfellow, Parentage of.....	176
Loras, Bp. Mathias, Biographical Sketch of.....	438
Loras, Bp., Why "Saintly by Inheritance".....	130
Louvain, the Famous University at.....	258
"Lucas Malet," Conversion of.....	66
Luther, Martin, True Character of.....	344
Lynch Law, Origin of the term.....	341

INDEX.

609

M

	PAGE.
Macaulay, Strange Contradiction in.....	49
Madrid, New University at.....	348
Mahan, Captain, The Kaiser on Books of.....	217
Mallock, W. H., View of Ritualism by.....	106
McCanns, The, as an Irish Sept.....	201
McGahan, J. A., Bulgarian Reverence for.....	136
McGee, J. D'Arcy, Witticisms of.....	140
McKinley, A. S., President's Cousin a Convert.....	81
McKinleys, Irish Home of the.....	341
Manila, How We are Civilizing.....	347
Manila, Printed Books Before Boston.....	253
Manning, Cardinal, on British Veracity.....	152
Map of the Catholic Northwest.....	514
Margherita, Queen, Odd Fantasies of.....	218
Marquette, Fr., and St. J. B. De La Salle Related.....	116
Marks of True Church, When Found.....	114
Married Women, Rights of in Various States.....	236
Martineau, Dr. James, on the Saints.....	48
Martinelli, Cardinal, Biographical Sketch of.....	569
Martinelli, Cardinal, Consecrator of Bp. Muldoon by.....	579
Martinelli, Cardinal, Elevation of.....	551
Martyrs, Facts About the.....	395
Martyrs Were All Catholics.....	111
Martyrs, Wonderful Heroism of the.....	186
Maynooth, The Two Councils of.....	197
Mezzolina Anna, Learned Italian Lady.....	241
Melbourne, The Cathedral of.....	376
Memorial Day, Fr. John O'Farrell's Prayer on.....	400
Metaphysics, Tennyson and Carlyle on.....	119
Methodism, Its Attitude in the Revolution.....	88
Methodism, Origin of.....	383
Mexico, Spanish Mission Works in.....	266
Middle Age, What is it?.....	240
Millionaires, Some Facts About.....	354
Miscellanies, Historical.....	291
Missionary, Spirit of the True.....	35
Mission, How Marcus Daly Made the.....	66
Missions, Catholic, Honored at Paris Exposition.....	276
Modjeska, Mme., Interesting Facts About.....	237
Mohammedans, Some Catholic Beliefs of.....	55
Monks, Mediaeval, Literary Toils of.....	268
Montmartre, French Catholic Doctors at.....	138
Moody, Evangelist, Generosity of Character in.....	248
Moran, Cardinal, Interesting Statement by.....	321
Mormonism, Startling Increase of.....	355
Morrill, Senator, Curious Life History of.....	167
Muldoon, Bp. P. J., Sermon at Consecration of.....	580
Muldoon, Bp. P. J., The Memorable Consecration of.....	577
Mulhall, M. G., Great Catholic Statistician.....	330
Mulhall, M. G., The World's Eminent Statistician.....	265
Mulhall, M. G., Ability as a Statistician.....	135
Music, a Splendid Selection of.....	467

N

Nansen, Explorer, Cornered by an Irishman.....	212
Napoleon I, Almost Became Sailor.....	301
Napoleon I, Dealings of with Pius VII.....	259
Napoleon I, Once a Book Agent.....	303

	PAGE.
Napoleon I. Reflection on Greatness by.....	233
Napoleon I. The Czar Explains Failure of.....	290
Napoleon I. The Mother of.....	239
Nations, Cardinal Gibbons on Duties of.....	134
Negroes, Eager for Catholic Missions.....	63
Negroes, Methodist Convention of.....	86
New England, Decline of Religion in.....	369
Newman, Cardinal, Curious Facts on.....	66
Newman, Cardinal, His Reception into the Church.....	152
Newman, Cardinal, on Peter's Voice.....	560
Newman, Cardinal, on the Dogmatic Principle.....	41
Newman, Cardinal, on the Evil of Sin.....	380
Newspaper, The Oldest Existing.....	338
Nineteenth Century, Canonizations During the.....	317
Nineteenth Century, Wondrous Progress in.....	304
Non-Catholics, Should Remember.....	24
Non-Catholics, Testimony of on Catholicity from.....	48
Non-Catholics, Words of Counsel to.....	23
Norbury, Lord, Pungent Anecdote of.....	203
Norfolk, Duke of, Famous Words to Pope Leo of.....	224
Norfolk, Duke of, Recent Utterances of.....	386
Norfolk, Duke of, Interesting Facts on.....	157
Northwest, Catholicity in the.....	511
Norway, the Catholics of.....	316
Novena of Grace, Daily Prayers for the.....	405

O

Obrecht, Bishop, as a Stamp Collector.....	151
O'Brien, Rev. P., Estimate of Queen Victoria by.....	221
O'Connell, Dan., A Bank saved by.....	122
O'Connell, Dan., Capacity for "Divilment" of.....	159
O'Connell, Dan., Early Fee-book of.....	141
O'Connell, Dan., Gladstone's Estimate of.....	149
O'Connell, Dan., Quaint Courtship of.....	134
O'Connell, Dan., Presence of Mind of.....	129
O'Connor, Fr., M. J. Consecration Sermon by.....	580
O'Donnell, Bp. of Raphoe, Discourse by.....	539
O'Gorman, Bp., at Dubuque Banquet.....	511
O'Hagan, Lord, Eloquence of Surpassed.....	443
Oliver, Count D. J., Gift to the Pope by.....	121
Olmsted, Gen., a Soldier becomes Priest.....	117
Oriental Rites, List of the.....	110
Oriental Gospels, The Petrine Texts in.....	307
Orient, Christian Reunion in the.....	109
Orangeman's Daughter, Conversion of.....	66
Orangemen, Bigotry of the Belfast.....	365
Orangemen, Good Name and Definition for.....	173
Orangemen, Sir J. Barrington's Views on.....	233
Oscar II, Visit to Lourdes by.....	222
Oxford, Valuable Publications at.....	305

P

Paderewski, Catholic Marriage of.....	171
Palestine, The Holy Places of.....	344
Pallium, Explanation and Uses of.....	466
Papal Supremacy, Always a Dogma.....	33
Papal Supremacy, Antiquity of.....	594
Papists, An Old Colony Without.....	281
Parade, At the St. Paul Jubilee.....	575

INDEX.

611

	PAGE.
Paris, Protestantism Waning in.....	61
Parnell, Charles S., Discovered by Bp. McNulty.....	154
Parochial Schools, An Apostle of the.....	445
Patriotism, A Duty of Catholics.....	490
Peace Conference, Exclusion of Pope Leo from.....	39
Peace Conference, The Pope's Exclusion from.....	315
Peace Treaties, Ceremonies at.....	351
Pelckmans, Mgr., Bishop of Lahore.....	127
Penal Laws, How They Failed.....	592
Personals, About Various People.....	116
Personals, Miscellaneous.....	180
Peter the Great, Caught by a Jester.....	226
Petrine Text, Full Explanation of.....	307
Phelan, Mrs. Alice, Memorial Window to.....	117
Philippine Islands, A Protestant Oracle on.....	597
Philippine Islands, Catholic Population of.....	322
Philippines, Slanders on Friars of the.....	267
Phillips, Wendell, on Abp. Hennessy's Eloquence.....	444
Physicians, French Catholic Society of.....	138
Pilgrimage, by Germans to Jerusalem.....	595
Pius VII, Napoleon's Oppression of.....	258
Pius IX, Anecdotes of.....	139
Pius IX, Triumph and Trials of.....	275
Pole, Blessed Margaret, Martyred Plantagenet Princess.....	168
Pontifical High Mass, Abp. Kain Celebrates.....	464
Pope, The, Attitude of on Reunion.....	106
Pope, The, Bombay Editor on.....	114
Popes, The XIX Century.....	313
Popes, Longevity of the.....	280
Porto Rico, Funeral in.....	596
Porto Rico, Population of.....	313
Porto Rico, Two Protestant Missionaries in.....	185
Potter, Bp., A Slanderer of Catholics.....	597
Prayers for Dead, Protestant Leanings to.....	56
Precious Blood, Confraternity of the.....	315
Prelates, at Abp. Keane's Investiture.....	468
Prelates, Irish, A Cluster of.....	522
Prelates, Nationality of Catholic.....	330
Prelates, Numbers of the Catholic.....	329
Presbyterianism, Doctrines of Repelled.....	54
Priest, Fight for Justice by a.....	194
Priesthood, Fronde's Compliment to the.....	51
Priests and Prelates.....	151
Priests, at the Dubuque Banquet.....	515
Priests, Ratio of to Population.....	318
Priests, The Burden on the Early.....	476
Priests, The Daily Life of.....	379
Profanity, Signal Punishment of.....	142
Propaganda, The Congregation of the.....	567
Protestantism, Holy Week Services of.....	114
Protestantism, Internal Dangers to.....	57
Protestantism, Pulpit Teachings of.....	336
Protestantism, Sad Deathbeds of.....	352
Protestants, Are They Invincibly Ignorant?.....	42
Providence, The Guiding Hand of.....	457
Purcell, Cardinal Mannings' Biographer.....	256

Q

Quakeress, A Converted.....	82
Quarter, Bp. Wm., Career of Chicago's First Bishop.....	262

R

	PAGE.
Railroads, Persons Killed on.....	331
Ratisbon, Irishman as First Bishop of.....	198
Raphoe, New Cathedral Consecrated.....	521
Raphoe, The Irish Diocese of.....	519
Real Presence, Agency in Conversions.....	67
Reconciliation, The Ministry of.....	454
Redmond, William, Good Story about.....	158
"Reformation," Noted Actors in the.....	266
Relics, Protestant Veneration to.....	387
Religion, Origin of the Word.....	19
Religious Orders, Statistics of in U. S.....	322
Religious Orders, Church's Care for.....	564
Repartee, Irish Wit in.....	201
Reunion of Christendom, Points to Remember.....	108
Reunion, Suggestive Points on.....	100
Reunion of Christians, Card. Martinelli on.....	134
Ripon, Marquis of, How Converted.....	65
Ripon, Marquis of, Details of Conversion.....	69
Ritualism, Progress of in England.....	103
Ritualism, London Tablet on.....	105
Ritualists, Are They Inevitably Ignorant?.....	44
Roman Pontiffs, Historic Submission to.....	112
Rome, Urban Population of.....	323
Rome, Ireland's Love and Loyalty to.....	534
Roosevelt, Study of Oliver Cromwell by.....	283
Rosary, Converted by a Sister's.....	68
Rosecrans, Gen., Piety of.....	63
Rosecrans, Gen., Interesting Conversion of.....	72
Royalty, European, All Running to Seed.....	220
Royalty, Odds and Ends About.....	231
Ruskin, John, British Estimate of.....	299
Ruskin, John, Anecdotes of.....	300
Russian Church, Facts About the.....	317
Russell of Killowen, Lord, Anecdotes of.....	135
Russell, Lord, Thriftlessness of.....	182
Russell, Mother, Hears of Rosecrans' Conversion.....	72
Ryan, Fr. Abram, Memorial to.....	126
Ryan, Abp. P. J., Views on Divorce Evils.....	246
Ryan, Abp. P. J., Eulogy on Abp. Hennessy by.....	442
Ryan, Abp. P. J., Sermon at Baltimore by.....	556
Ryan, Mrs. Thomas. F., Generous Bequest by.....	593

S

Sabine Pass, The Irish at Battle of.....	287
Sacramentals, Fr. Lambing on the.....	350
Sadi, The Persian, Wise Sayings of.....	335
St. Agnes, The Special Honors of.....	394
St. Columbanus, Catholic Fidelity of.....	200
St. Eunan, Famous Irish Prelate.....	529
St. Francis and the Turtle Doves.....	393
St. Francis Xavier, Prayer Composed by.....	406
St. Lawrence, as Patron of Idlers.....	128
St. Leonard, of Port Maurice, on Conversions.....	58
St. Loza, a Note in Hagiography.....	129
St. Malachy, Life and Prophecies of.....	392
St. Menon, An Ancient Irish Bishop.....	397
St. Patrick, Dying Prayer of.....	199
St. Patrick, The Ancient Banner of.....	197

INDEX.

613

	PAGE.
St. Paul, Unknown in Turkey.....	353
St. Peter, Christ's Commission to.....	93
St. Peter, Special Honors of.....	304
St. Peter, Supreme Authority Given to.....	22
St. Peter, The Primacy of.....	306
St. Thomas Aquinas, Learning and Humility of.....	179
St. Rita, The Canonization of.....	390
St. Francis, Sisters of, Dubuque Establishment of.....	403
St. Louis, Mo., Charitable Mrs. Kerens of.....	596
St. Patrick's Day, Its Celebration in Last Century.....	147
St. Paul Diocese, Golden Jubilee of.....	570
St. Paul's, London, Condition of.....	49
St. Raphael's Cathedral, in Gala Dress.....	462
Saints and Sages, The Ireland of.....	528
SS. Columba and Canice, Facts About.....	160
Saints, Many Facts About the.....	388
Saints, Missing from Protestantism.....	80
Saints, Place of in Protestantism.....	111
Saints, Soldiers and Sailors as.....	342
Saints, Words from on the Church.....	25
Salm-Salm, Princess, Strange Career of.....	227
Salvation Army, Missionaries of the.....	90
Sankey, Ira B., How Captured by Moody.....	249
Santa Fe, Oldest American Church at.....	273
Sarocco, Signor, Anecdotes of.....	137
Satire, Fine Specimens of.....	597
Savior, Two-fold Mission of the.....	19
Savonarola, Personal Description of.....	183
Scandinavia, Catholic Reaction in.....	52
Scandinavia, Progress of Catholicity in.....	103
School, Jokes in and About.....	428
Scotch Catholics, One of a Loyal Band.....	117
Science, Many Jottings on.....	411
Searle, Fr. G. M., Appointed in Vatican Observatory.....	156
Schools, Christian, Abp. Keane on.....	459
Sects, and their Votaries.....	86
Sects, Belief in Purgatory Among.....	101
Sects, Formative Conditions of.....	53
Sects, Great Project by the.....	373
Sects, Strange Specimen at Ottawa.....	87
Sergeant, Miss., Novelist, Conversion of.....	367
Seymour, Bp., on the Divorce Evil.....	101
Sforza Missal, Owned by John Jacob Astor.....	167
Shamrock, The, on the Wearing of.....	196
Shea, John G., Historical Statements Disputed.....	482
Sheehy, David, Prison Cruelties to.....	197
Shields, Beautiful Sentiments on.....	463
Shields, Gen., at the Battle of Winchester.....	166
Sin, The Reign of.....	453
Sister Rosalie, a French Heroine.....	127
Sisters of Mercy, First American Convent of.....	251
Slaves, A Nation of.....	550
Smith Family, in Ancient Egypt.....	300
Smyth, Bp. Clement, Biographical Sketch of.....	440
Sobriety Among the Nations.....	361
Societies, Catholic, Abp. Ireland on.....	489
"Soggarth," St. John as the First.....	172
Spain, Lesson in the Decadence of.....	282
Spain, Some World-Celebrities Born in.....	258
Spalding, Bp. J. L., Speech at the Dubuque Banquet by.....	507
Spencer, Lord, Noted Convert (Fr. Ignatius).....	80
"Star Spangled Banner," Author of.....	358

	PAGE.
Statistics of the Catholic Northwest.....	513
Statistics on Various Subjects.....	331
Statistics, Various Interesting.....	312
Storer, Mrs. Bellamy, Two Archbishops Dining With.....	85
Stuarts, The Last of the.....	271
Swinton, John, on Newspaper Ethics.....	174
Swiss Guards, Numbers of the.....	315
Switzerland, Noted Converts in.....	81

T

Taylor, Mother Magdalen, a Convert.....	77
Telegraph Operators, Famous Men Who Have Been.....	164
Telegraphy, Wonders of Modern.....	219
Telescope, Accidental Discovery of the.....	368
Temperance, A Historic Pledge of.....	359
Temperance, Interesting Items on.....	357
Temperance, Many Motives for.....	362
Temporal Power, A Protestant View of.....	563
Temporal Power, "Catholic World" on the.....	343
Tennyson, Alfred, Last Resting Place of.....	176
Terhorst, Fr., Anecdote of.....	122
Tesla, Dangerous Experiment by.....	183
Thackeray, W. M., Faith Proved by Diary of.....	181
Thackeray, W. M., Observations in Rome by.....	287
"The Iron Crown," Oldest Bauble in Europe.....	264
Thomas a' Kempis Protestant Surprise on.....	49
Three Despondent Lawyers, The Fate of.....	135
Tobacco, What the Preachers Think of.....	249
Trappists, Trials of the.....	285
Triennial Conference, Some good Advice to.....	598
Turenne, Marshal, Anecdote of.....	137
Turkey, a Decaying Empire.....	294
Twain, Mark, Pride in His First-born.....	173
Twain, Mark, on Catholic Missionaries.....	51
Twain, Mark, Whimsical Speech by.....	180
Twentieth Century, Highest Task of the.....	134
Twentieth Century, Its Consecration to Christ.....	590

U

Unbelief, as a Sin.....	18
Unity, Shown in the Church.....	95
Union, The Strength of.....	136
United States, as a Field for Religion.....	260
United States, Catholic Church in To-day.....	472
United States, Catholic Progress in.....	315
United States, Church Property in.....	328
United States, Religious Census of.....	327
U. S. Legislature, Catholics in.....	313
U. S. Presidency, Relatives Who Held.....	284
U. S. Presidents, Names of Their Wives.....	243
U. S. Senate, Jesuits Eulogized in the.....	255
U. S. Senate, Public Men Received by.....	168

V

Vail, Rev. W. S., on Sacrificial Religion.....	56
Van de Vyver, Richard, Bishop Receives Handsome Bequest.....	593
Vatican, Discovery in Library of.....	273
Vatican Library, Precious Manuscript in.....	297

INDEX.

615

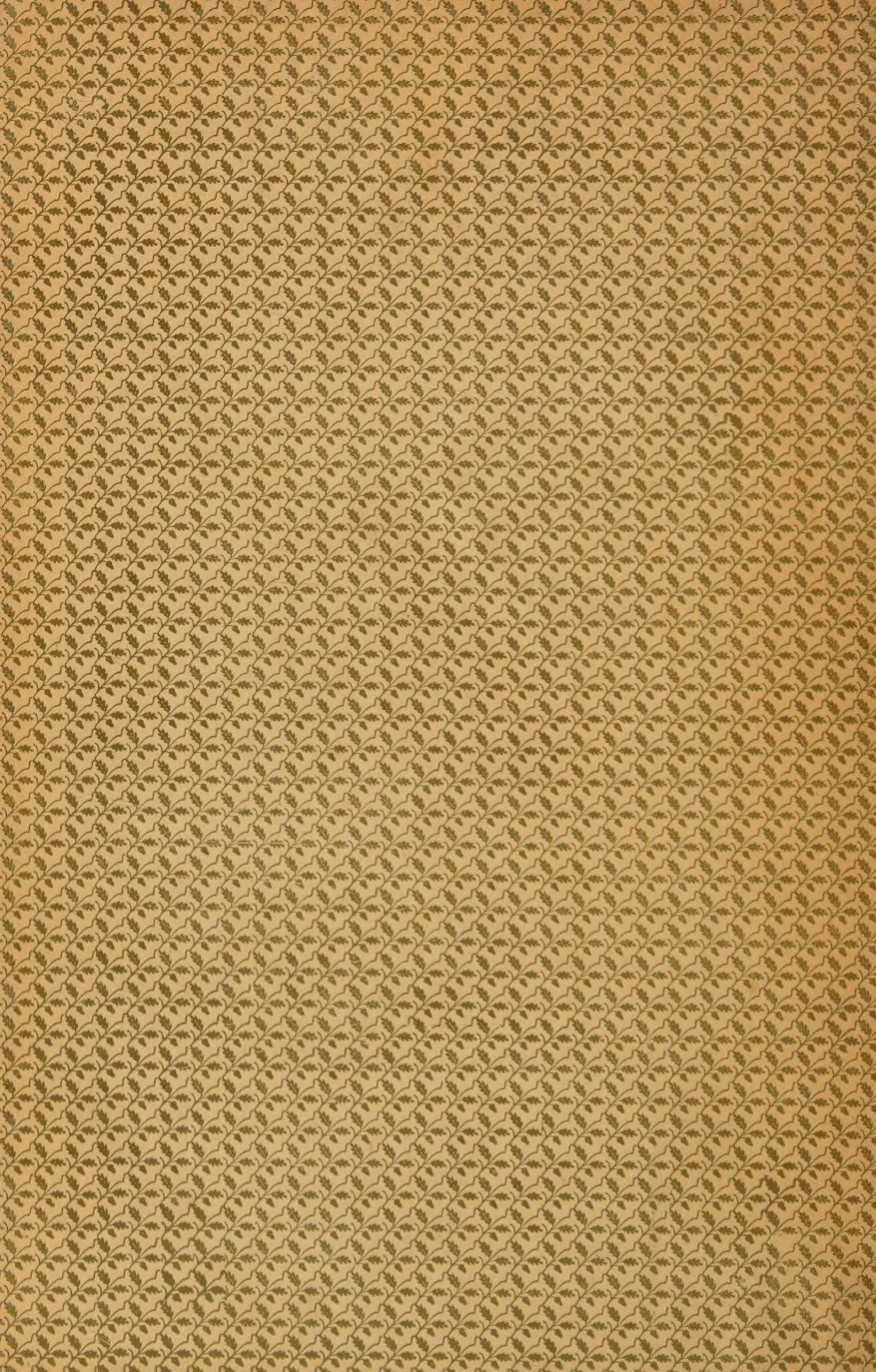
	PAGE.
Vaughan, Cardinal, Explains Catholic Losses.....	32
Vaughan, Cardinal, Relatives of.....	122
Vaughan, Cardinal, on English Ritualism.....	103
Vertue, Bishop, American Experience of.....	137
Victoria, Queen, Anecdotes About.....	238
Victoria, Queen, a Perjured Catholic.....	89
Victoria, Queen, Courtied and Proposed to.....	226
Victoria, Queen, Her Views on Unbelief.....	179
Victoria, Queen, Only Letter to Leo XIII by.....	228
Victoria, Queen, Writes of the Irish People.....	229
Victoria, Queen, The Enormous Family of.....	225
Victoria, Princess, The Late Queen's Granddaughter.....	217
Von Moltke, Anecdote of.....	169

W

Wadsworth Family, Chicago Converts.....	83
Walsh, Fr., a Heroic Chicago Priest.....	193
Ward, Artemus, Reminiscence of by Senator Depew.....	182
Washington, D. C., Catholic Procession in.....	595
Washington, George, Bp. Carroll a Friend of.....	284
Washington, George, Catholic Aid-de-Camp of.....	145
Washington, George, in a Tight Place.....	146
Washington, Miss Eugenia, Conversion of.....	78
"Watchman," From the Tower of the.....	364
Webster, Daniel, as a Book Agent.....	303
Weiss, Fr., the Priest of Longfellow's "Evangeline".....	154
West Point, Catholic Cadets at.....	312
West Point Graduates, Two Priests Who Are.....	153
Whales, A Yankee Captain on.....	166
Whipple, Bishop, on American Sectarianism.....	112
Whisky, Villainous Adulterations of.....	360
Whirby, Saints in Monastery at.....	533
Wilhelm II, The Numerous Titles of.....	223
Wilhelm II, Views on "New Woman" by.....	225
Williams, Abp., The Comely Young Priest.....	157
Windthorst, Ludwig, Odd Courtship of.....	131
Windthorst, Faithful to Angelus Bell.....	119
Wiseman, Cardinal, Affection for the Church of.....	152
Wiseman, Cardinal, Views on Reunion of.....	107
Witnesses, Funny Evidence by.....	434
Wives, How the Puritans Selected.....	245
Woman, In the Realm of.....	234
Women, as Rulers in 1900.....	247
Women Bread Winners in the U. S.....	236
Woman, Degradation of by Divorce.....	245
Women, Scholarship of Italian.....	241
Wonderful Text, Explanation of the.....	307
World's Fair, Bp. Muldoon's Labors at.....	588
Wycliffe, as a Faithful Catholic.....	272

Y

Yankees, Degeneracy of the.....	354
York, Duke of, Beautiful Reception to.....	215



16804

251.6

P51

PHELAN, REV. J.

Vol. II

AUTHOR

Catholic Gems & Pearls

TITLE

BORROWER'S NAME

ROOM
NUMBERDATE
LOANED

JAN 15

AUG 26

Kulwicz
H. Murray
K. L. L.
L. Harvill
M. S.

ST

16804

